1077.e.20

THE Choise of Change:

Containing the Triplicitie of Diuinitie, Philosophie, and Poetrie. Short for memorie, Profitable for knowledge, and necessarie for maners: VVhereby the learned may bee confirmed, the ignorant instructed, and all men generally recreated.

Newly set foorth by S. R. Gent. and Student in the Vniuersitie of Cambridge.

Tria sunt omnia.

AT LONDON,
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1598.

THE
Choice of Change:

Containing the Triplicity of Divinity, Philo-

TO THE RIGHT HONORABLE SIR HENR HERBERT, Knight of the moſt Noble order of the Garter, Lord of Cardiffe mannor and S. Quintin, and Earle of Penbrocke, the right Worſhipfull Sir Phillip Sidney Knight, with the *right worthie Gentleman M. Robert Sidney, Eſquire. S. R. wiſheth increaſe of vertuous* qualities in the mind, of the giftes of the body, and goods of Fortune.

RIght Honorable and Worſhipfull, if I ſhould follow the cuſtome of ſuch as ſet foorth bookes to the view of the world, which paſſe vnder the protection of noble perſonages (beeſides the dread of offending wiſe men) ſhould run into one of theſe three errors, either to praiſe your H. and W. by adulation, praiſe my ſelfe by oſtentation, or praiſe my worke by ſeeking to bring men into admiration. I purpoſe none of all theſe. The firſt I leaue leaſt my words ſhould empaire your worthineſſe. The ſecond I refraine, beecauſe I find nothing in my ſelfe which can deſerue praiſe. The third I will auoide, for if my labour haue beene ſo well imployed, as it may pleaſe you right H. and W. it is able enough to praiſe it ſelfe. I therefore preſent theſe my three bookes of Diuinitie, Philoſophie, and Poetrie (comprized together in one volume) vnto you three right H. and W. (who are linked and vnited together in an indiſſoluble band of amitie and fraternitie) humblie requeſting that you will countenaunce them with fauour, and patronage them by your authoritie, that thereby they may eſchew the reprocher of malicious tongues, and bleare the enuious eyes of ſuch as prie at other mens faultes in the water, which cauſeth thinges ſeeme bigger then they be, but regard their owne faultes as through ſmall nettes, which cauſe thinges to ſeeme leſſe. In ſo doing, you ſhall giue mee cauſe to reioyce in my trauell, and occaſion by thankefulneſſe to acknowledge my bounden duetie. Thus leauing your Honor and Worſhips to the direction of the Almightie, I ceaſe, referring my ſelfe to your good opinions.

Your Honor and worſhips to commaund S. R.

TO THE READER.

1 HE that knoweth not that he ought to know, is a brute beast among men.

2 Hee that knoweth no more then he hath need of, is a man among brute beasts.

3 Hee that knoweth all that may bee knowen, is a God among men.

1 Read willingly.

2 Correct friendly.

3 Judge indifferently.

1 Three things doe wytnesse the worde of God to be true, and of great authoritie.

- The history of the world comprehended in the holy Scripture.
- Many notable and strange reuelations.
- The miracles of the Church, which do confirme the word.

2 The preaching of the worde of God is comprehended in three things.

- In doctrine.
- In consolation.
- In precepts.

3 The holy Scripture is deuided into three parts.

- Into Historyes. — Historyes consist in those things which are done.
- Into Precepts. — Precepts in those things which are commanded.
- Into Prophesies. — Prophesies, in foretelling things which either are already come to passe, or shall hereafter be fulfilled.

4 Three good things are set forth in the scripture, whiche the Philosophers neuer attained vnto.

- The true knowledge of God, and calling on his name.
- True comfort in aduersitie.
- The way to liue well and worship God aright.

5 Three things are most certain in the word of God.

- Promises.
- Prophesies.
- Threatnings.

6 There be three singuler things proper to the Scripture, Hugo.

- Whatsoeuer is taught, is trueth without falshode.
- Whatsoeuer is commaunded, is goodnesse without malice.
- Whatsoeuer is promised, is happinesse without miserie.

7 The worde of God was reuealed for three causes.
- To be learned.
- To be beleeued.
- To be practised.

8 There are three vnderstandings of ỳ scriptures set down by Hugo in his third booke of the soule.
- Historicall. The first, containing examples fit for the simple. By miracles.
- Mistical. The second, mysteries fit for the learned. By Figures.
- Morall. The thirde, maners, common for both. By wordes.

9 All Scripture giuen by inspiration as Paule saieth, 2. Tim. 3. is profitable for three.
- To teach.
- To improue and correct.
- To instruct in righteousnesse.

10 There be three kinds of meditations in contemplation, Hugo.
- In creatures. The first ariseth of admiration. Admiration, bringeth Question: Question, searching out.
- In scriptures. The second of reading. Readynge ministreth matter to knowe the truth.
- In maners. The thirde, of circumspection. Circũspection bringeth operation: Operation is the ende of Meditation.

11 Three waies God spake vnto our forefathers, as Luther is witnesse in his exposition vppon the xxvb. chap. of Genesis.
- By dreames.
- By manifest visions.
- By the voices of Prophets.

12 The holy Scripture is deuided into three partes.
- The Lawe.
- The Prophets
- The Gospel.

13 S. Paule in his three epistles to the Romanes, Galathians, and Ephesians, teacheth three things.
- He sheweth that all men are sinners.
- He teacheth that man is iustified by faith onely, without the workes of the Law.
- Hee prescribeth to them that are iustified, to do good workes by Gods lawe.

14 Three

14 Three things make men suspect the Epistle of Iude not to be Canonicall.
- The narration of the vrne of Michael the Archangell with the diuell.
- The narration of the body of Moses.
- The prophesie of Enoch.

15 There are three sayings founde in S. Paul his Epistles which are borowed of Heathen Antiquaries.
- Of Menander, Euill wordes corrupt good maners. 1. Cor. 15. verse 33.
- Of Aratus, Couetousnesse is the roote of all euils. 1. Tim. 6. verse 10.
- Of Epimenides, Cretians are alwayes lyers, euil beasts, slow bellies. Tit. 1. ver. 12.

16 Three thinges chiefly to bee obserued in the old and new Testament.
- Faith, that we may beleeue those things to be true, which Moses, ỹ Prophets, Christ and his Apostles haue spoken by the inspiration of the holy Ghost.
- Hope, that with a stedfast beliefe we may assure our selues that wee shall obtaine those things that are promised.
- Charitie, that we neither doe, nor say anye thing but that which is acceptable to God, and profitable to men.

17 For three causes the worde of God is to be preached.
- That the hearers may vnderstand, because without preaching he cannot heare.
- That he which vnderstandeth may beléeue, because without hearing, he cãnot beléeue
- That he which beleeueth may doe good, because without faith, he can not do good.

18 For three causes wee ought to bee attentiue in hearing the worde of God.
- For the reuerence due to God, whose word we come to heare.
- That we may auoyde the daunger of negligence.
- For the profite which is manifolde.

19 There be three inuisible vertues of God.

Power.	Of ỹ which al things procéede.	The Father is Power.
Wisdom.	In the whiche all things consist.	The Sonne is wisedome.
Goodnes.	By ỹ which al things are gouerned.	The holy ghost is Goodnes.

Power creates.
Wisdom gouerns.
Goodnes preserues

Rom. 11. verse 36. Because of him, in him, and by him are all things. To him be praise for ever and ever. Amen.

20 God is three maner of wayes all in all. Augustine.
- In heauen, onely he is all.
- In earth, onely he is all.
- In heauen and earth he is all.

21 Three maner of wayes God is euery where.
- By his essence.
- By his presence.
- By his power.

22 He that will know God as he ought: must thinke vpon these 3. things. Luther.
- What he hath commanded.
- What he hath promised.
- What he hath threatned.

He ỹ meditateth these 3. findeth God.

23 For three causes are three things attributed to God.
- Eies, because he seeth all things.
- Handes, because he maketh all things,
- Feete, because he is euery where.

24 There is none like vnto God for 3. things. Bernard.
- He is rich in mercy.
- Mightie in iustice.
- Bountiful in grace.

He freely respecteth ỹ humble. Iustlie iudgeth the wicked. Pitifully saueth sinners.

25 We haue receiued three sorts of thinges of God our Creator, whereof we ought alwayes to be mindfull.
- Such as leade vs vnto the feare of God.
- Such as moue vs to loue God.
- Such as prouoke vs to yeeld thankes vnto his maiestie.

26 The knowledge of God is threefolde.
- Generall, as of the Philosophers, Rom. 1. & 2. Iob 36.
- Speciall, as of the Christians, 1. Cor. 13. Rom. 10.
- Singular, as of thē that are blessed. 1. Cor. 13. Iohn 3.

27 These things are to be knowē in disputing about God.
- Not alwayes.
- Not to all.
- Not all things.

The first is referred to the time. The second to the person. The third to the matter.

28 Three notable benefites of God.
- Creation.
- Redemption.
- Sanctification.

By the three persons in Trinitie.
- The Father.
- The Sonne.
- The holy Ghost.

29 There

29 There are 3 inwarde properties to be obserued in discerning the persõs of the Trinitie.

- To beget. — The Father onely begets.
- To be borne. — The Sonne onely is borne.
- To proceede. — The holy Ghost onely proceedes from both.

30 Three outwarde properties of the persons in Trinitie.

- The Father sendes, and is not sent.
- The Sonne is sent to be made a sacrifice.
- The Holy Ghost is sent to sanctifie our mindes.

31 Three beare witnesse in heauen.

- The Father.
- The Sonne.
- The holy Ghost.

And these three are one.

- Vnion.
- Vniting.
- Vnited.

32 There are three qualities in the Sunne representing the qualities of the Trinitie.

- The infinite fountaine of light.
- The brightnesse comming from that light.
- The heate proceeding and breathing from them both.

33 Three thinges in vs which do represent the holy Trinitie.

- Memorie. — Representes the Father.
- Understanding. — Representes the Sonne.
- Will. — Representes the holy Ghost.

34 Three names being one thing in deed, are likened to the Trinitie.

- Snowe.
- Ice.
- Water.

So God is three in persõne, and but one in Substance.

35 Gods iudgemẽts are known by three things.

- Corporall punishments.
- The sting of the conscience.
- The torments of hell.

36 Three manner of wayes wee may sinne in the worship of God.

- When for onely true God, there are worshipped many gods: as the Heathen did.
- When the true God is worshipped, but not according to his will.
- Whẽ the true God is worshipped, but not onely, which is done of them that worship other gods beside the true God.

37 By three things the loue of God appeareth towardes men.
- That he hath giuen to man the vse of heauen, earth, and all his creatures. Gene. 1. Eccle. 17.
- That he hath graunted Angels to be ministers to men. Heb. 1. verse 14.
- For that he hath offred him selfe for mankind, taking vpon him the forme of a seruant. Phil. 2. verse 17.

38 We may commit three things safely into Gods hands.
- Iniurie. — Because he is a reuenger of iniuries.
- Losse. — Because he is the restorer of losse.
- Griefe. — Because he is our Phisition and best comforter.

39 The sweetnesse of this name Iesus, consisteth in three things.
- It is to hony to the mouth.
- Melodie to the eare.
- Ioy to the heart.

40 The sonne of God according to his office, is named in three seuerall languages.
- Messias, in Hebrew.
- Christ, in Greeke.
- Annointed in English.

And according to these three names, hee is called.
- A Priest.
- A Prophet.
- A king.

41 Three things to be considered in Christ our Sauiour.
- He prayeth for vs, as he is our Priest.
- He prayeth in vs, as he is our head.
- He is prayed vnto of vs, as he is our God.

42 Christ was knowen to the world to be true Messias by three things.
- The opening of heauen.
- The appearing of the holy Ghost.
- By the voyce of his heauenly Father.

43 Christ is called a Priest, and his office consists in 3. things.
- In teaching, Malachie 2. So the sonne brought foorth the Gospell in the bosome of his Father.
- In praying: as appeareth in Leuiticus. And hee prayed for vs. Iohn 17. Hebr. 7.
- In offring sacrifice. Hebr. 5. He offred himselfe for our sinnes.

44 Christ is called a King for 3. causes.
- Because he put downe all power, and destroied the workes of the deuill.
- Because by the vertue of the spirit, he raigneth in the minds of the faithfull.
- Because he defendeth his Church against the tyranny of the Deuill.

45 Christ the true teacher doeth instruct vs 3. waies, because he is
- The way. — The way not erring. — In example.
- The truth. — The trueth not deceiuing. — In promise.
- The life. — The life not ceasing. — In reward.

46 There are three causes of the incarnation of Christ.
- That he might bruise the Serpentes head. Gen. 3.
- That by his sacrifice hee might appeale Gods wrath.
- That he might iustify the vniuſt by the imputation of his obedience.

47 Three figures of Christ his crucifying, set down in the scripture.
- The sacrifices lifted vp on high.
- The offering vp of Isaac.
- The brasen Serpent lifted vp in the wilderneſſe. Num. 21. Iohn. 3.

48 Christ his death for vs, and satisfaction for our sins, is three-folde.
- A worke without example.
- Fauour without desert.
- Charitie aboue measure.

49 The passion of Christ is applied three waies.
- It is offred by the word, as by the hand of God.
- It is receiued by faith, as by the hand of man.
- It is sealed by the Sacraments & the vse thereof set downe as it were in a Table.

50 There are three fruites of Christ his ascension.
- To send the holy Ghoſt.
- To be a mediatour to God the Father.
- To preſerue the Word and the Church.

51 The sonne of God was chaunged three manner of waies.
- From his humanity, to his diuinity in his transfiguration.
- From paſſiō to immortality in his resurrection.
- From minoritie to his Fathers equalitie, in his ascension.

52 Three

52 Three things concurre in the person of Christ. Bernard.	The worde. The flesh. The soule.	These three are one, & this one is three. Not by confusion of substance, but by vnitie of person. These three are one, & this one is three:
53 Christ loued vs three maner of waies. Bernard.	Swéctely. Wisely. Valiantly.	In that he tooke our flesh vpon him. In that he eschewed all fault. In that he suffered death.
54 There are three marueilous coniunctions as Luther saieth, in the expositiō on the xx chap. Gen.		The coniunction of the Father and Sonne in diuinitie. The coniunction of diuinity and humanitie in Christ. The coniunction of Christ with his church.
55 Christ confoundeth ẏ world and all things therein 3. waies.		He accounts the chiefe wisedome thereof to be foolishnes. He reckoneth their best works for iniustice. He changeth their best good into euill.
56 Christ hath made vs partakers of three necessarie things.	Of his Crosse. Of his Gospell. Of his spirite.	He hath redemed vs by his death on the Crosse. He hath instructed vs by his gospell. He hath confirmed and sanctified vs by his spirite.
57 The whole world did maruell at three workes of Christ. Chrysost.		That he rose againe after death. That he ascended into heauen in the flesh. That he conuerted the whole worlde by his twelue Apostles.
58 Christ had three witnesses which did testifie of him.		John Baptist. Iohn 1. verse 15. His workes Iohn 5. verse 36. His father. Math. 3. verse 17.
59 Christ doth excel the Saintes in three things.	In dignitie of person. In worthinesse of office. In perfectnesse of giftes.	These doe not exclude his diuinitie.

60 The ioy which the angels did expresse at the nativitie of Christ is said to be great for 3 causes.
- For the matter which is great, namely, our reconciliation with God.
- For the continuance and stedfastnes thereof, for it continueth constant for euer.
- Because it is spiritual, and pertaining vnto all those that haue the gift of faith.

61 Christ did foreshew 3. kinds of warre.
- Of outward enemies. — Paule saieth, fightings without, feare within, & dangers in false brethren.
- Of seducers.
- Of false brethren.

62 Christ did raise three persons from death, as some iudge in 3. seuerall yeares.
- The first yere the widowes sonne, Mat. 7. verse 14.15.
- The second yere the daughter of Iairus, Luk. 8. verse 54.55.
- The third yere Lazarus, Iohn. 11. verse. 44.

63 Christ reuealed three singular secretes vnto three Apostles, Iohn the Euangelist, Peter, and Iames,
- His transfiguration on the hil Thabor, Luk. 9. verse 28.
- The reuiuing of Iairus daughter. Luke 8. verse 51.
- The treason which Iudas practised against him, Iohn 13. verse 26.

64 Christ is to be considered of vs in three times.
- Before his incarnation. — God, the worde, the Image, the Sonne of God.
- At the time of his incarnation. — Iesus Christ, God and man, the sonne of Mary, the sonne of God, the sonne of man, Emanuell.
- In his glorification, after his resurrection, & ascension, — All God all man, the truth of his diuine and humane nature remaining.

65

63 Three thinges doe teach vs that the holy Ghost is true God, with the father and the sonne.
- Testimonies out of the Scripture, as Actes 5. Ananias did lie vnto the holy Ghost, not vnto men, but vnto God.
- The worke of creation, Iob 33. the spirite of God made me, and the breath of the almightie, reuiued me.
- That which is euerie where, seeth, & killeth al things with his presence, knoweth and heareth all things. Psal 139. whether shal I go from thy spirit.

66 The Apostles receiued three giftes when the holie Ghost descended vppon the day of the feast of Pentecost.

- The gift
  - Of interpreting the Scriptures.
  - Of knowledge of all languages.
  - Of a constant heart bolde to set forth the truth.

67 The light of the holy Ghost doth rule vs in three things.

- In our counsels.
- In our maners.
- In the actions of our whole life.

68 The holy Ghost doeth confirme three things in vs.

- Faith.
- Hope.
- Loue.

69 The holy Ghost doeth gouerne three things in euery godly person.

- The minde. — It doeth lighten the minde with the light of the holy word.
- The heart. — It doth kindle the heart that it may conceiue the motions of good workes and vertues which please God.
- The will. — It doeth moue the will to bee willing to doe whatsoeuer God willeth in his worde.

70 Three especial heresies which doe ouerthrow the doctrine of the holy Ghost.

- Of the Græcians, which will haue the holie Ghost to proceede from the Father onely, and not so likewise from the Sonne.
- The Macedonians, which say the holy spirit is a liuing creature.
- Of the Sabellians, which affirme the holie Ghost to be all one with the Father and Sonne, and not three persons.

71 We commit three maner of waies.

- In not rewarding good thinges w̄ good things.
- In requiting euill with euill things.
- In recompensing the good with euill things.

On the contrary these 3. things are praise worthy.

- To reward good thinges with good things.
- Not to acquite euill with euill.
- To recompence euil things with good.

72 The almightie created three vitall spirits.
- Which is not covered with with flesh. — Of Angels.
- Which is covered wt flesh. but dieth not with the flesh. — Of men.
- Whiche is covered with flesh, and dyeth with the flesh. — Of brute beastes.

73 We sinne 3. maner of wayes.
- Of infirmitie. — Against the Father, because he is the God of might.
- Of ignorance. — Against the Sonne, because hee is the perfection of wisedome.
- Of malice. — Against the holy Ghost, because he is the giuer of grace.

74 Wee are put in minde of three things so oft as we beholde a rainebowe.
- Of the anger of God when he destroyed the worlde with water, whereof the blew colour is a witnesse.
- Of the mercy of God, who will not vse that punishment againe.
- Of the latter iudgement, and burning the worlde with fire. The fierie colour of the raine bowe shewing the same.

75 The creation of the worlde is an euident testimonie of three excellent things.
- Of the
  - Wisedome.
  - Omnipotencie.
  - Goodnesse of God.

76 Three things shew that the ende of the worlde is at hande.
- Because the ende of the Romaine Empire is at hand.
- Because there is a generall defect and apostacie from the Faith throughout the worlde.
- Because the Gospell hath bene preached throughout the worlde.

77 Whose names of Angels are vsed in the Scriptures more the others.
- Michael, who is like God? Dan. 10. & 12. chap.
- Raphel, Gods Medicine. Tob. 3. verse 17.
- Gabriel, The strength of God. Dan. 8. and 9. chap. Luke 1.

78 Three thicke offices which Angels doe execute towards vs.
- They withdrawe vs from sinne.
- They defend vs from enemies.
- They leade vs into heauen.

79 The holy Ghost the comforter, giueth vs three things.
- The earnest of saluation. — That he may beare witnesse to thy spirit, that thou art the Sonne of God.
- The light of knowledge. — That whē thou hast done all ỹ thou canst, thou shouldest think thy self to be an vnprofitable seruant.
- The strength of life. — That which is vnpossible for thee by nature, is made easie to thee by grace.

80 Three things to be considered in the creation of the creature.
- Who made it? — If we aske who made it? God. — For there is no authour more excellent then God.
- By what hee made it. — If by what hee made it? Hee saide, & it was done. — No Arte of more force then ỹ worde of God.
- Wherefore he made it. — If wherefore hee made it? because hee is good. — No cause better then that good shoulde be created of God that is good.

81 The whole worlde hath bene three times ruled by 3. lawes.
- The lawe of nature.
- The lawe of Moses.
- The lawe of the Gospell.

Fiue thousande yeres the worlde shall endure, & thē be burned, saith Elias.
- 2000. before the lawe.
- 2000. vnder the lawe.
- 2000. vnder the Gospell. But for ỹ elect sake these last dayes shal be shortened.

82 Faith as August. saith is of 3 thinges and times.
- Of things past. — We beleeue that Christ is deade which is past.
- Of things present. — We beleeue that Christ sitteth at the right hande of his Father, which is present.
- Of things to come. — We beleeue that he shall come to iudgement which is to come.

83 Beleefe

83 Beliefe is of three sortes.
- To beleeue that there is a God, is of knowledge.
- To beleeue God, is to consent to his trueth.
- To beleeue in God, is to haue true confidence in his mercie.

84 There be 3. kindes of knowledge.
- To learne to knowe onely for knowledge sake. — The first curiositie.
- To learne to knowe, to that ende to bee knowen of others. — The seconde, vaine glory.
- To learne to knowe, that thou maist be edified. — The thirde, perfect charitie.

85 Faith and hope differ in three things.
- In obiectes. — Faith apprehendeth a present benefit: Hope looketh for one to come.
- In offices. — Faith apprehendeth the promise made by Christ, which neither hope nor other workes can do.
- In subiectes. — Faith is a knowledge in the mind, and trust in the will: Hope is in the will, and in the heart.

86 Faith exceedeth three things as Bernard saith.
- The end of mans reason.
- The vse of nature.
- The boundes of experience.

87 Three thinges without all doubt are to be hoped for of God.
- Pardon. — Pardon of our sinnes.
- Grace. — Grace in regeneration.
- Glory. — Glory after resurrection.

88 Three thinges in which our whole hope consisteth.
- In the loue of adoption.
- In the trueth of Christ his promises.
- In the power of his redemption.

89 The hope of the wicked may bee compared to three things.
- To dust scattered in the winde.
- To smoke flying in the aire.
- To a guest departing the same day that he came.

90 Charitie is of three sortes.
- Towardes God.
- Towardes our selues.
- Towardes our neighbours.

91 Our neighbour, though he be as euill, must be loued for 3. causes.

- For Gods sake.
  - If thou louest God, thou wilt loue his sonne also.
- For his owne sake.
  - If thou louest thy brother when he is in health, thou wilt loue him also being diseased.
- For thine owne sake.
  - Thou shalt loue him, that thou mayst gaine his loue, which seeketh hurt to thee.

92 Golde and charitie are compared together three maunner of wayes.

- As golde doeth excell all metals, so charitie doeth excell all vertues.
- As golde is rare and deare, so likewise is charitie.
- As golde is more faire and durable then other metals, so farre charitie endureth.

93 The humble man escheweth three vices.

- Singularitie, whereby a man will bee accounted more holy.
- Arrogancie, whereby a man doth set forth him selfe above others.
- Presumption, whereby a man doth account him selfe fit for greater matters, then in deede he is fit for.

94 Patience doeth suffer any paine for three things.

- God and godlinesse.
- Faith and religion.
- Vertues and lawes.

95 By three maner of meanes, the vertue of patience is exercised.

- Of God we suffer punishments.
  - Wherein we must take heede.
    - That we doe not murmure against God for our afflictions.
- Of the deuill temptations.
  - That the temptations of the deuill cause vs not to consent to sinne.
- Of our Neighbors persecutions, losse, & reproch.
  - That ỹ mischiefe of our neighbor prouoke vs not to requite euill.

96 These

96 These 3. thinges are a great praise for the iust.	To holde his peace when his seruant reuyleth him. If he forbeare him that is sicke, when hee offereth iniurie. If he make no answere to a poore man, charging him with vntruth.
97 Patience is a great vertue for 3. things.	If thou hurtest not him, of whom thou was first hurt. If thy selfe being hurt, thou doest forgiue him. If thou scarest him, whome thou couldest haue hurt.
98 Thrée examples of patience in the Scripture.	Of Iob. Iam. 5. you haue heard of the patience of Iob, and séene his end, Of Christ the onely paterne of patience. 1. Cor. 1. 1. Pet. 2. Of Lazarus which bare paciently infamie, diseases, and contempt. Luke. 16.
99 A good life consisteth in these thrée things.	To eschue euill. To doe good. To perseuer in goodnesse to the end.

100 Perseuerance hath affinitie with these thrée.	It is the sister of Patience. The daughter of Constancie. The friend of Peace.	In aduersitie. In labour. In prosperitie.

1 Three things are comprehended in the knowledge of God.

- To know who God is, namely, the Father the Sonne, and the holy Ghost.
- To beleeue in him.
- To direct and gouerne our life according to his will.

2. Abraham receiued 3. Angels into his house, and they talked familiarly with three persones of the same house.

- With Abraham the maister of the house.
- With Sara his wife.
- With their mayd Hagar.

3 Three things which the deuill will not graunt.

- That Christ is the sonne of God.
- Hee cannot abide that Christ shoulde be man.
- Hee will not confesse that Christe hath done those thinges which in trueth he hath done.

4 Three thinges chiefly to be remembred.

- Gods benefites, that wee maye render thanks.
- Our sinnes, that we may be sorie for them.
- Our death, that we may be carefull to liue well.

5 Poore men are more easily conuerted vnto God then rich men, for 3. causes.

- Because pride is annexed with riches: and as Gregorie noteth: Pride of minde is a hinderance vnto truth.
- Because the hart of a rich man is full of the cares of this world, which choke the word of God.
- Because rich men haue temporal comforts, and therefore doe little regarde spirituall consolations.

6 Our olde aduersary the diuell is bound with 3 things.
- When our minde being tempted, doeth not content to euill, and take delight therein.
- When we can so rule our minde, that we hate not our neighbour when he speaketh reprochfull words against vs.
- When wee can so gouerne our minde, that we murmure not against God, when hee punisheth vs for our deserts.

7 Three weapons wherewith we may repulse the deuill.
- The worde of God.
- Faith in Christ Jesus.
- Feruent praier.

8 Saint Ierome saieth, that we ought only to boast of one thing: which is, that we knowe God aright, not of those 3. things which worldlings do glory in.
- Wisedome.
- Strength.
- Richesse.

9 To loue God w̄ all our heart with all our soule, with all our might, consisteth in 3. things.
- Not to be led away with flattery.
- Not be seduced with deceits.
- Not to be ouercome with iniuries.

10 We must praise God with three instruments.
- Our mouth. — For it is the instrument wherwith he will be glorified.
- Our heart. — Singing and giuing thanks in hart vnto God.
- Our workes. — Let your light so shine before men, that they may see your good workes & glorify your father which is in heauen. Math. 5. vers. 16. and chap. 7. verse 21. Rom. 2. verse 23.

11 The feare of God worketh 3. things.
- It correcteth our minds.
- It driueth away sinnes.
- It preserueth innocencie.

12 God is to bee feared for 3. causes.
- Because the house of him that feareth not God, shall some be ouerthrowne. Eccles. 27.
- Because he that feareth not God shall dwell in places where shall be no regard of knowledge.
- Because that God is able to cast both body and soule into hell fire, Math. 10. Luke 12.

13 Three causes which moue vs to feare God.

- All calamities which happen vnto mankind: death, diseases, destructions of cities and nations, hunger, warres, &c. Also dreadful punishmentes which afflict the wicked, shewing that God is angry with sinners.
- All the exhortations of the Prophetes vnto repentaunce. The lawe of God, and the horrible curses which are added vnto ỹ lawe.
- The death of the sonne of God.

14 About the time ỹ the worlde shall haue end, men shall be euill inclined 3. maner of waies.

- They shall be louers of themselues, following pleasure and riotousnesse.
- They shall be gredie and couetous.
- They shall be high minded and proud.

15 Three sortes of people are called to religion.

- One sort God calleth by holy inspirations.
- Another sort is chosen of men by good counsels, as Hippolito was conuerted to the Faith, by the instructions of Saint Laurence.
- The thirde sort is constrained to enter into religion by some necessitie or misaduenture happened vnto them.

16 Humilitie is a vertue which doeth chiefly comprehende three things.

- Humility acknowledgeth our own vncleanes and infirmitie, and doth feare God.
- She doth not desire matters aboue her vocation, but keeping her selfe within her bounds, she resteth hoping in Gods helpe.
- She doth not despise others that are Gods instrumentes, but acknowledgeth Gods gifts in them, knowing that all labour is in vaine vnlesse he prosper it.

17 He that is humble and lowly as he ought, doth reape triple commoditie.

- He hath God dwelling with him.
- The humble man is honored of men, & they alwaies giue him a good report.
- He alone hath the fruit thereof, because humility is the mother of shamefastnes, the way of patience, which leadeth to wisedome, the keeper of feare and faith.

18 The tokens of true humilitie consist in 3. things.

- In behauiour. — He that is humble in minde and body, doth shew the same by loking stedfastly vpon the grounde, and in not laughing without great cause.
- In wordes. — He speaketh fewe wordes and soft, and holdeth his peace vntill he be asked.
- In deedes. — He doeth nothing but that which is agreeable with good manners, & that without pride.

19 Patience doeth comprehend and signifie three things.

- A stedfastnesse of the minde, suffring any affliction or contumelious reproches without murmuring or repining.
- A reuenge giuing a deadly wounde, & heaping coles of fire vpō our enemies heads.
- A close martiring, not without rewards.

20 When we suffer any crosse or affliction, we muste be patient for three causes.

- That wee may followe the example of Christ.
- Because God hath so commanded.
- That we may gather the fruits of patience.

21 Christ commaundeth in the v. chap. of Math. That we should not resist euill: and by 3. precepts doth exhort vs vnto patience.

- He commandeth that whosoeuer shal strike thee on the right cheeke, to turne to him the other also.
- He commandeth if any man will sue thee at the lawe, and take away thy coate, to let him haue thy cloke also.
- He commandeth that whosoeuer will compell thee to goe a mile, to goe with him twaine.

22 We muste suffer 3. kindes of euill patiently.

- Necessary euils, such as can neither be altered, amended, nor hindered.
- Accidentall euils, which haue not happened vnto vs by our owne euill counsell.
- Such euils as we haue deserued.

23 The reward of patience.

- I. Iames 1. Blessed is the man that endureth temptation: for when he is tryed, he shall receiue the crowne of life which the Lord hath promised to the that loue him.
- Prouerbes 19. A mans knowledge is perceiued by his patience.
- 1. Peter 2. If when ye doe well yee suffer wrong and take it patiently: this is acceptable to God.

24 Three things direct vs in the right path, and suffer vs not to goe astray.

- Loue which banisheth all wearines & causeth all labour & trauaile to seeme easie.
- Hope, of promise or reward.
- Faith, which is grounded vpon promises, and beleeueth in God.

25 Vnlesse the spirite of God do establish and seale our mindes, that they may continue stedfast in faith, we shall be ouercome by one of these three things.

- Either by Sathan who is furnished with a thousand artes, sleightes, and deceites, to entrappe vs.
- Or by our owne frowardnesse & inconstancie, which is easily seduced by euill examples.
- Or by persecution & affliction which cause vs despaire & throwe our selues headlong into hell.

26 Three chiefe rewards of perseuerance.

- A crowne of life. Apoc. 4.
- A plentifull reward in heauen.
- Life euerlasting. Matth. 24. He that endureth to the end shalbe saued.

27 Three things wherewith we may comfort our selues being in tribulation.

- That the sonne of God is our aduocate, our mediator, and maketh intercession for vs. Luke 22. Iohn 17.
- That he will not suffer vs to be tempted aboue our power. 1. Cor. 10. verse 13.
- That he heareth our prayers, and will help vs in time of neede.

28 Three

28 Three properties that belong to Epicures.

- They neither feare nor reuerence God, but esteeme all godlinesse as a mockery.
- They offer sacrifice vnto their guttes, other God they know not.
- Neither griefe nor feare can compell them to be carefull for the time present, or to come.

29 Three kinds of doubting repugnant to faith.

- To doubt of God.
- To doubt of his prouidence.
- To doubt of the certaintie of that doctrine which the Prophets and Apostles deliuered.

30 All idols had their originall of three things.

- Of superstition.
- Of wicked imitation.
- Of flattery.

31 Three efficient causes of Idolatrie.

- The deuill fretting with hellish heate, and haggish hate, and prouoking mans miserable nature to deuise idoles thereby to haue God in derision.
- The blindnesse of mens miudes, and boldnesse to reiect the worde which hath bene deliuered by the Prophets and Apostles, and deuising strange opinions and worshipping of God after their own pleasure.
- A perswasion of wisdom, and a good intent, which not content with the worde of God onely doeth imagine it can inuent more excellent kindes of worship.

32 Three causes why Idolatry should be abolished.

- Because it is sinne against the first commaundement, not to abolish images. Iudges 2.
- Because not being abolished, they trouble the church of God. 3. King. 18. Elius saith I haue not troubled Israel &c.
- They are to be abolished for feare of punishment, because God is angry with idolaters, and will punish them. Deuteron. 4. Hos. 2. and 7.

We must fight with three sortes of weapons against heretikes.
- With prayers. — To conuert them.
- With learning. — To conuince them.
- With lawes. — To condemne them.

34 Euill men doe persecute the good, three manner of wayes.
- By hatred of their hearts.
- By iniuries in deedes.
- By reuyling wordes.

God commaundeth that wee resist them wt three contrary things.
- With loue of heart whē he saith, Loue your enemies.
- With giuing benefits when he saith, Doe good to them that hate you.
- With praying for thē when he saith, Pray for the which reuile & persecute you.

35 Three things to be knowen and marked concerning superstition.
- That it doth spring of true godlinesse, and diuers wayes doeth weary mens minds.
- That it doeth vaunt of the title of true religion, and doeth allure multitudes of people vnto it, and doeth gouerne them.
- It attributeth a certain vertue vnto things without Gods ordinance or naturall reason.

36 Magical blessings or enchantings do differ from the blessings of the Patriarchs three manner of wayes.
- Magicians are not called of God to blesse.
- They abuse good wordes, and wrest them to another end then God hath appointed.
- They haue no promise that their endeuour shall take effect.

37 The proud mans heart is destitute of three good things.
- It is hardened, and wanteth godlines.
- It is voyde of Contrition.
- It is dry, wanting the dew of spirituall grace.

38 Three horrible thinges may be noted in a proude man.
- That he striueth against God.
- That he will make himselfe equall with God.
- That he exalteth himselfe aboue God.

By transgressing Gods cōmandements.
By desiring to be almightie as God is.
In y he wil haue his own cōmādement obserued, though it bee cōtrary to gods cōmandement.

39 Thre things being thought vppon, shoulde abate the pryde of man.
- Our birth, which is lamentable, because we are borne in sinne.
- Our life, which is nothing els but labour and griefe, and subiect to many inconueniences.
- Our death, which is terrible, especially, because we shall be consumed wt wormes.

40 Thre partes of repentance.
- Contrition. In the heart. Because we be eeue wt the heart vnto righteousnesse,
- Confession. In the mouth. Bicause we confesse wt the mouth vnto saluation, Rom. 10. ver. 10.
- Satisfaction In workes. Because the offence is not forgiue, before restitution be made.

41 Pryde is an exalting of the minde which doeth raise it selfe aboue our
- Creation.
- Vocation.
- Humane condition.

42 By the shameful falles of three it doth appeare that security hath no place to rest in.
- Neither in heauen. In heauen Lucifer sinned through securitie.
- In Paradise. In Paradise Adam sinned through securitie.
- Nor in ỹ world. In the worlde Judas beeing one of Christ his Disciples, sinned through securitie.

43 Thre things in Christ worthy to be wondered at.
- The examples of his life. Whereby he edified the enuious.
- His words of wisdome. Wherby he instructed the ignorant.
- The maruelles of his glory. Whereby hee did conuert the vnbeleeuers.

44 Thre benefites which wee haue receiued, ought to moue vs daily and hourely to giue thanks vnto God.
- Our creation.
- Our redemption.
- Our iustification.

45 Let vs giue thankes to God all the day long, and especially to acknowledge three benefits.
- Because hee hath ordained vs being vncleane.
- Because we haue receiued those thinges of his maiestie which we had not.
- Because he hath giuen vnto vs those things which we neuer deserued.

46 The thankesgiuing of three sorts of men ought deseruedly to be reprehended.
- Of hipocrites which is fained.
- Of worldlings which is for custome sake.
- Of such as are ne vly recouered of a sickenes which is wont to be very short.

47 Preaching is vsed for three purposes.
- That God may be feared.
- That God may be known, and his will fulfilled.
- That many may be made inheritours of eternall life.

48 Three kindes of confession in the holy scripture.
- Confession of praise.
- Confession of truth.
- Confession of a fault.

49 Three effectes of confessing the truth.
- A confirming of the doctrine sent from heauen.
- A strengthening of those which are weake in faith.
- Testimonies of the iudgement to come and eternall life.

50 Christ in the fift of Mathew commaundeth vs not to sweare by 3. things.
- By heauen. — Because it is ꝑ throne of God.
- By earth. — Because it is his footestoole.
- By our head. — Because man cannot make one white hair or one blacke.

51 For 3. causes as Augustine saieth, it seemes that we shoulde not sweare at all.
- Least we should take a facility in swearing.
- Least our facilitie bring vs to a custome of swearing.
- Least by that custome we fal into that danger which is prouided for swearers.

52 For 3. causes we may lawfully sweare.

- That God may be worshipped & glorified. Esa. 19. ver. 8. 1. King. 22. ver. 14.
- That trueth may be maintained.
- That innocents being circumuented by craft may be deliuered from danger.

53 Three things to be obserued in othes.

- We must not vse all maner of othes.
- We must not vse them alwayes.
- We must not vse them for light occasions.

54 By 3. maner of wayes men forsweare them selues.

- Either when they deceiue, or are deceiued.
- When they thinke that to be false whiche is true.
- Or when they thinke that to be true which is false.

55 Three things are like othes.

- Vowes.
- Couenents.
- Promises.

56 The 4. commaundement of those ten which were deliuered vnto Moses was appointed to be kept for three causes.

- To signifie vnto vs the spiritual rest.
- To maintaine ecclesiastical gouernment.
- That cattel and seruants might cease from their labour.

57 Three principall holidayes on which the Iewes vsed to goe vp to Ierusalem.

- On Easter day.
- On Whitsonday, otherwise called the feast of Pentecost.
- On ỳ day of the feast of tabernacles, which was wont to be obserued the 15. of Sept.

58 We ought to meete together on those dates which by ỳ church are appointed holidayes for three causes.

- That we may heare the word of God.
- That we may pray vnto him.
- That we may confirme our faith with the Sacraments.

59 Three things which as Luther affirmeth will destroy christian religion.

- Forgetfulnesse of benefites which wee haue receiued by the Gospell.
- Pans wisedome which will bring al things in order, and with euill counsel make common quietnes.
- Securitie which reigneth here and there, and in euery place.

60 Three kinde of hearers of the worde of GOD are praise worthie.
- They which listen attentively.
- They which lay it vp in their heart.
- They which shew forth the fruits thereof in their life.

61 The knowledge of 3. things very necessary for a christian.
- To know God.
- To knowe his will.
- To knowe himselfe.

62 Three most necessary things for a christian man.
- True repentance.
- Feruent prayer.
- Patience.

63 The whole life of Christians as Melanchthon teacheth, ought to bee directed vnto three purposes.
- That God may be glorified.
- That the Church may be beautified.
- That we our selues in the Church serving God, may looke for eternall rewardes.

64 Three thinges in a Christian which must agree together, That his light may thine before God and men.
- Faith.
- Doctrine, and
- Life.

65 S. Paule vnto Titus chap. 2. saieth, that a christian ought to liue 3. maner of wayes.
- Soberly.
- Honestly.
- Discretely.

66 Three things God requireth at our hands, Deut, 10.
- That we feare him.
- That we loue him.
- That we walke in his wayes.

67 Paul in the epistle to the Galathians doeth warne Christians to take heede of three things.
- That they be not desirous of vaine-glory.
- That they prouoke not one another to anger.
- That they enuie not one another.

68 Paul in the fift to the Ephesians will not haue three thinges named among Christians.
- Fornication.
- Vncleanes.
- Couetousnesse.

69 Christians haue 3. accusers before God.
- The diuell.
- The lawe.
- Their owne conscience guiltie of a fault.

70 Paule

70 Paule in the 2. chap. to Titus willeth a minister to do 3. things with authoritie.

- Speake.
- Exhort
- Reprooue.

71 Three things are necessary for a Christian at all times.

- Faith towards God.
- Loue towards our neighbour.
- Mortification of the flesh towards our selues.

72 The Israelites being in aduersitie, and comforting and exhorting one another vnto faith and obedience, vsed to speake thus as in a prouerbe.

- Be of good courage.
- Trust in God.
- Follow thy vocation

That God which prouided the Ramme for Abraham in the thicket, he also will send happie successe to thy enterprises. Gen. 22. verse 13.

73 Preachers and Ecclesiasticall rulers should alwayes meditate on three sayings in the scripture, and not suffer them to slide out of their memories.

We must one day render an account of our stewardship, and of euerie idle word. Luke. 16.

When I shal say vnto the wicked, thou shalt surelie die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquitie, but his bloude will I require at thy hand. Ezech. 3. verse 18.

An hard iudgement shall they haue, that beare rule. Wisd. 6. verse 5.

74 Three things by which appeareth, that it is verie difficult to preach.

- Because of all things it is most laborsome.
- Because of all things it is most dangerous.
- Because of al things in the world it is most despised, and subiect to the iudgements of most vile persons.

75 Three things necessarie for a Preacher, that he may haue many hearers.

- Learning.
- Eloquence.
- Holinesse of life.

76 The Preacher of the word of God ready to goe vp into the Pulpet, must remember three things.

- That he hath Christ for his Iudge.
- Angels beholders of him.
- Simple hearers, whose mindes are easilie wrought.

77 Three ornaments fitte for a ministers house.
- A godly houshold.
- A good Librarie.

78 Three sorts of evil ministers
- Which teach ill, and live wickedly.
- Which teach well, and live evilly.
- Which teach ill, and seeme to live well.

79 One of these 3. things doeth surely happen unto Ministers which preach the worde of God in evil princes courtes.
- Either for feare they denie their maister Christ, as Peter did. Iohn. 18.
- Or they are handled as Christ was in Herodes court, and made a mocking stocke, Luke 23. verse 11.
- Or they are cast into prison, tormented and slaine, as was Iohn Baptist, Mathew 14. verse 10.

80 Three horrible evils were the cause of the rich mans condemnation, of whom there is mention made in the 16. of Luke.
- Security. In that he did not repent, nor had no feeling of Gods wrath and iudgement.
- Riot and surfeiting, Having no care of the salvation of his soule.
- Want of faith. In that he did not relieve Lazarus: for where true faith is, there cannot be crueltie towards the afflicted.

81 The man is blessed that doth these 3. things. Psal. 112.
- Pitieth the poore.
- Lendeth to them that want.
- Governeth his affaires by iudgement.

82 Truth is stronger then three strong things. 1. Esdras 3.
- Strong wine.
- A woman.
- A strong king.

83 Heretikes doe represent the properties of 3. beastes. Bernard.
- They are biting, like dogs.
- Subtill like foxes.
- Proud like lions.

84 Historios and the old fathers doe attribute three things unto heretikes.
- Great knowledge.
- A shew of wonderfull holines.
- A disagreeing with other Churches.

85 Three sortes of Angels.
- The sonne of God. Gen. 48.
- The preachers of the word. Malach. 2.
- Spirits created by God. Mat. 18. 2. Pet. 2.

86 For 3. causes heretikes doe trouble more the godly teachers, then the common lay men.
- Godly teachers doe more easily understand their deceites, and barke at them as good dogges doe in the entrie of their maisters house.
- Godly teachers can not defende themselues with externall force, and many times the communaltie which should defend them, doth forsake them.
- The pretence of heretikes is always to diminish the glorie of God and holy worshippe, whereof the ministers are perfect and godly teachers.

87 Three things to be noted in the enemies of Christ and his Church.
- First, they are unthankefull, and after the maner of ỳ worlde, for a great good turne they repay great ingratitude.
- Secondarily, they haue zeale wout knowledge, they will seeme and be accounted defenders of trueth.
- Lastly, they are manslears and do all things with execrable cruelties.

88 Three sortes of hypocrites workes, which compell Esay in his fift chapiter to crie, Wo vnto them.
- Such as speake good of euill, & euill of good.
- Such as stand in their owne conceits.
- Such as draw wickednes vnto themselues with the cords of vanitie.

89 Whatsoeuer we doe is both good and iust, if we be not deceiued with three thinges. Augustine.
- If forgetfulnesse confounde not our memorie.
- If error obscure not our understanding.
- If iniquitie depraue not our will.

90 Hypocrites, as Bernard witnesseth, are
- Iudges. But, without authoritie.
- Witnesses. But, by heare say.
- Accusers. But, without trueth.

Some he hath placed in the kingdom of the earth, and these are fighting souldiers. Ephes.6.

91 Christ hath 3. sortes of souldiers.

Some are triumphant souldiers, for these he hath ordained the kingdome of heauen vnto whom after the victorie, he will giue a crowne. 2. Tim.4.

Some are cowardes and fugitiues, and for these he hath appointed the prison of hell. Esay.24.

92 The godly are afflicted sometime for 3 causes.

That their faith may be tried.
That true repentance may increase in them.
That they may be stirred vp vnto the desire of eternall life.

93 The thoughts of men not regenerate, are of 3. sorts. 1. Iohn 2 verse 16.

After the concupiscence of the flesh.
After the lust of the eyes.
After the pride of life.

94 Let a minister liue so that he may bee as a paterne of good life vnto his hearers, following the example of Paule.

1. Cor. 4. verse 16.
1. Cor. 11. verse 1.
Phil. 3. verse 17.

95 The chiefe knowledge of a Christian consisteth in 3. things.

To beleeue inuisible things.
To hope for things promised.
To loue God though he seeme to shew himselfe to be our enemy by punishing vs.

96 Three things to be obserued in all things that we doe.

That we followe the expresse word of God.
That we craue Gods aide.
That we looke for such euent as shall please him to send.

97 Three giftes of God which procede out of his owne mouth. Prouerb. 2.

Wisedome.
Knowledge.
Vnderstanding.

98 Three

98 Three kindes of knowledge requisite in a Christian.

Wisedome to knowe what belongeth to God that we may desire heauenly things.
Understanding for the worlde that we may learne to despise it.
Foreknowledge of our death, that while we liue we may liue to God.

99 For 3. causes it was necessary that Christ should rise againe the third day.

That the prophesie might be fulfilled. Hos. 6. verse 2.
That his body should not corrupt. Psal. 16. verse 14.
That the omnipotencie of his Diuinitie might be linked with his humanitie.

100 Three arguments and testimonies against the Anabaptistes to proone that Christ was borne of the flesh of the Virgine Marie.

Of the promises made vnto Abraham & our forefathers. Gene. 22. verse 18. item 26. verse 3. And in thy seede shall all the nations of the earth bee blessed. All such promises shoulde be false, if Christ had not come out of the wombe of the Virgine Marie.
It is necessary that Christ should take flesh of the virgin Mary, seeing in many places of the scripture he calleth him self the sonne of man.
It is manifest in the first chapter of the epistle of S. Paul to the Romanes, verse 3. the wordes be these, Who was borne of the seede of Dauid according to the flesthe.

The Edit. 1585 has no Tail-piece here.

THE FIRST HVNDRETH OF THE Triplicitie of Philosophie.

1 The whole course of mans life consisteth in these three.
- To be borne weeping.
- To liue laughing.
- To die sighing.

2 Hee is worthily called a wise man.
- Which remembreth things past.
- Which marketh the course of things present.
- Which foreseeth things to come.

3 Three things obtaine great friendship.
- Faire speech in presence.
- Good report in absence.
- Faithfulnesse in fellowship.

4 Three sortes of men differ in wishing.
- The ambitious. — Wisheth so muche, that for it he is hated.
- The base minded. — Craueth so little, that euery man ouerrowteth him.
- The vertuous. — Desireth a meane with loue.

5 Three sortes of men accounted happie in this world.
- He that oweth nothing.
- A man single and not married.
- He that hath new buried his rich parentes.

6 Three sortes of men wofull to be seene.
- A rich man fallen into pouertie.
- A vertuous man dispraised.
- A wise man scorned of the ignorant.

7 Three thinges which euery man doth in respect of his enemies.
- He feares. — Whom he feares.
- He hates. — Whom he hates, he bewares.
- He bewares. — Whom he bewares, he seekes his destruction.

8 Plutarch doth require these 3. things in a young man.
- Temperance in his minde.
- Silence in his tongue.
- Bashfulnesse in his countenance.

9 The art of gouernement was { Found out. By experience. / Defended. By science. / Conserued. By prudence.

10 Pride is noted in a man by 3. things. { To shew a certaine statelinesse in going. / To disdaine his companions and equals. / To seperate himselfe from the companie of others, with a vaine kind of selfe-loue.

11 Three causes why a man may bee earnest in giuing good counsell, Because { It is an easie thing. / Of little cost. / And the best gifte a man can giue vnto his friend.

12 Three desires amongst frends. { To enioy health. / To possesse honour. / Not to suffer necessitie

13 Three soueraigne plaisters for a heart which is greeued. { Temperance. / Time. / Forgetfulnesse.

14 Three thinges good for euery man. { To vnderstand well. / To speake better. / To doe best of all.

15 Alphonsus king of Aragon, vsed to thank God most hartily, especially for 3. causes. { For that he made him a man, & not a brute beast. / For that he was a christian. / For that hee was prince and ruler ouer so many countries.

16 Plato at the point of death, yeelded thanks vnto nature, for 3. causes. { That he was borne a man, and not a beast. / For that hee was Grecian borne, and not a Barbarian. / That it was his chance to liue in the time of Socrates.

17 Aristotle y philosopher approching vnto death, his scholers requested him to vtter some sententious saying vnto them in steed of a last wil & testament, who sighing, said, { I came hubled into this world. / Here I haue lined carefully. / I depart troubled, being vnskilfull and ignorant.

18 As dogs be like wolues so three sorts of mē are like friendes.
- Parasites. — Fawne for the belly.
- Flatterers. — Colen for the coyne
- Hypocrites. — Dissemble in religion.

19 The couetous mā doth alwayes offende three persons.
- God.
  - From God, he withholdeth his right.
    - Unthankful to God.
- His neighbour.
  - He denieth things necessary vnto his neighbour.
    - Wicked to his neighbour.
- Him selfe.
  - He keepeth that which is needfull, from him selfe.
    - Cruell to him selfe.

20 Euill counsellors teach a yong and vnskilfull prince, 3. things which afterward hurt him and his subiects much.
- To preferre.
  - Profite before honestie.
  - Gaine before vertue.
  - Tyranny before modestie.

24 A good counseller shoulde be furnished with these 3.
- Experience of many things.
- True loue towardes him vnto whome he ministreth counsell.
- Libertie to speake freely.

22 Three things ought to bee considered in a witnesse.
- The nature.
  - That a witnes be a man and not a womā, for women are diuers & inconstant in their reporte.
- The condition.
  - That he be free & not a bōdslaue for he will conceale a truth for feare of his masters displesure.
- The life.
  - That he be innocent & not infamous, for iustice will not accompany a wicked man.

23 We ought to beare 3. sortes of affection towards him that is conuicted of a crime.
- Loue.
  - Considering his nature, we ought to loue him, because he is a man.
- Hatred.
  - Considering his fault which he hath committed, we should hate him.
- Pitie.
  - Considering ỳ paine which he must suffer for his fault, we ought to pity him.

24 No man ought to praise himself, nor desire to be praised for 3. causes.
- For if he respect the time he hath passed, he shall finde that he hath done many things for which he ought to be sory.
- If he consider of the time to come, he shal perceiue many imminent dangers whereof he should be afraid.
- If he regard ỳ present time, he shall find many defects & much want in himselfe, which minister occasion of bashfulnesse.

25 Upon 3. occasions men vse to excuse them selues for not doing things wh ich they were enioyned to doe.
- Either when they are weary & would rest.
- Or when that which is appointed doeth seeme to be hard and difficult.
- Or when it seemeth to be vnfruitfull and vnprofitable.

26 For three causes wee ought to vse fewe words.
- Because of many words, proceede many faults.
  - Socrates the Philosopher holding his peace amongst company, & being asked why he did so, answered, Because I haue bene sory sometimes for speaking, but neuer for holding my peace.
- Because it is a signe of foolishnesse to vse many words.
  - Solon the Philosopher being silent when other men talked, One demaunded of him whether he held his peace for want of wordes to speake, or for that he was a foole? He answered, No foole can holde his peace.
- Because many words are the causes of discontentment & displeasing.
  - Xenocrates the Philosopher sayde vnto one y was a great babler, If you heard your selfe with my eares, you would hold your peace.

27 Those which are angry make small account of 3. thinges which should be highly esteemed.
- Olde age which ought to be reuerenced.
- Affinitie of kinred.
- Benefites which are past.

28 Those iudges can not iudge vprightly, which either
- Suffer them selues to be corrupted with giftes.
- Are moued with authoritie.
- Will requite friendship, or reuenge enmitie.

29 Our minde must be preserued from three things.
- Anger. — Fretteth.
- Hatred. — Consumeth.
- Glory. — Puffeth vs vp with pride.

30 A guiltie conscience worketh 3. miracles.
- It maketh the heauen & earth though they were 1. times greater then they be, to be narrower then a mouse hole.
- It causeth strong men to be so fearefull that they are astonished at the shaking of a leafe.
- It stirreth vp the litle dog, which though it hath slept all his life time, yet at his death it barkes, & is in the steade of a thousand witnesses.

31 Three things make a man very sorowfull.
- What he must be.
- That he knowes not when.
- That after death he knowes not where he shall be.

32 Three powers of the soule assigned vnto three parts of the bodie.
- Reason to the head.
- Angers other perturbations to the heart.
- Lust and concupiscence to the liuer.

33 Three instruments of mens actions.
- Sense.
- Vnderstanding.
- Appetite.

34 The countrey life is maistresse of three things.
- Frugalitie.
- Diligence.
- Iustice.

35 The whole life of man passeth away with doing three vnnecessary things.
- A great part with doing euill.
- A greater doing nothing.
- The greatest with doing things to small purpose.

36 All men are busied about one of these 3. things.
- Honestie.
- Profite.
- Pleasure.

37 The Sunne hath 3. titles attributed vnto it.
- It is called.
  - The eye of the worlde.
  - The pleasure of the day.
  - The beautie of heauen.

38 The Astronomers testifie that there commeth profite from the Sunne 3. maner of wayes.
- By influence.
- By motion.
- By light.

39 The world is likened to the sea for 3. causes.
- Because it
  - Swelleth With pride,
  - Burnes With couetousnesse,
  - Fometh. With lust and riot.

40 We ought to rule our tong in speaking, 3. maner of wayes.
- To speake but litle of the nobler sort.
- To speake well of all men.
- To speake nothing in commendation of our selues.

41 He that will live in quiet, must frame him self to 3. things.
- To Heare.
- To See.
- And say nothing.

42 Democritus the Philosopher is thought to haue thrust out his owne eyes for 3. occasions.
- Because his sight did hinder his inwarde meditations.
- Because he could not looke on women without lusting after them.
- Because he could not patiently abide to beholde the flourishing estate of wicked men.

43 The Philosopher Aristotle beleeued but 3. things.
- That which he touched with his hand.
- That which he sawe with his eyes.
- That which he could comprehend in argument.

44 Hope is good for 3. causes.
- It is a remedy in aduersitie, wiping teares frō the eies, for hope only doth sustaine the whome iniurious fortune doeth oppresse.
- It nourisheth the life, promising better successe to morowe.
- It leaueth not a man at his death, but exalteth his heart to immortalitie.

45 Hope doeth comfort 3. sortes of men, of whome others are past hope.
- Him whome the Phillitions haue giuen ouer.
- Him that is bound & cast into a deepe dungeon.
- Him ỹ hath suffred shipwracke being tossed with waues: hope perswades to cast his armes abroade.

46 Hope is misliked of some men.
- Plato and Pindarus call it a dreame of him that waketh.
- Cato saith, ỹ it maketh great things small, and small things nothing.
- Another saith, that it is a griefe and an vnprofitable burden which wanteth euent.

47 Three things to be noted cōcerning the affection of loue.
- To loue them which hate vs, is a deuine vertue.
- To loue them that loue vs againe, is a common thing amongst men.
- But to hate them that loue vs, is worse thē brute beastlinesse.

48 Three things requisite in all good workes.
- knowledge how to doe them.
- power able to doe them.
- will to be readie to doe them.

49 Three guides to pouertie.
- Gluttonie.
- Sloth.
- Whoredome.

50 Three things worthy praise are attributed vnto perseueräce.
- Cicero saieth, it is a stedfast and continuall vpholder of that which is grounded vpon reason.
- It doth search out the truth, and followe it alwaies.
- It cannot bee altered to departe from the truth, neither by fauour, allurements, nor gifts.

51 Three most dägerous things will not alter the minde of a iust man (being resolute in his purpose) from the state of stedfastnesse. Horace.
- Not the rage of citizens commanding that which is euill.
- Not the puffed and swolne countenance of a terrible tyrant.
- Nor Iupiters thunderboltes, the gates of heluo though the world should be turned topsi turuie.

52 Three abhominable sayings of the Epicures.
- There is no pleasure after death.
- A vengeance on him that careth for to morow.
- Neither feare thou the latter day, nor wish for it.

53 Three causes why men loue one another.
- One loueth, because he is loued.
- An other, because hee is aduaunced to honour.
- The thirde, because he looketh for some benefit at his handes whom he loueth.

54 Pride doth studie to conioine 3. things with her selfe.
- Power.
- Nobilitie.
- Riches.

55 The

55 Three things which Pythagoras chiefly wished for himselfe.
- Beauty.
- Riches.
- Health.

56 S. Ierome writing to Ruffinus saith.
- That a friend
  - Is long sought for.
  - Scarcely to be found.
  - And hard to be kept.

57 Phauorinus writing of ambitious persons, saith, That
- Some be scoffers.
- Some full of hate.
- Some be miserable.
  - Which ambitiously attempt high matters.
  - Which haue obtained thinges to good for their degrees.
  - Which are deceiued by hope.

88 Three things which cause a a man keepe his friends.
- If he giue much.
- If he aske litle.
- If he take nothing.

59 Three thinges which wee ought to take in good worth of our friend.
- A gift.
- His good will.
- His counsaile.

60 The minde which is couetous of money knoweth
- Neither howe to abstaine from that which is forbidden.
- Nor how to reioice in that which is graunted.
- Neither howe to frame it selfe vnto goodnesse.

61 Cicero saith, that he is wont to be called a thriftie fellow.
- Which neither for scare doeth forsake hys fortresse, which is the part of a coward.
- Neither for couetousnesse doeth not restore that which was closely committed vnto him, which is a point of iniustice.
- Neither rashly hath misbehaued himselfe, which is starke foolishnes.

62 You may marke three things in slanderers.
- They are vaine in heart.
- They haue lyes in their mouth.
- Their throtes are open sepulchers, breathing out fitthie & abhominable speeches, which seeme to infect the aire, euen like ẏ stench of dead bodies.

63 Such

Such as are hearers of slanderers, as Philostratus witnesseth are		Louers of many wordes. Followers of lightnes and credulitie. Enuious hearers of iust matters.
64 Truth is likened vnto these 3. thinges.	The light.	For the light is pleasāt vnto him ẏ hath a cleare sight, but offensiue to one that is pore blind.
	The smell.	The smell which is comfortable to man, will either driue away or kill a serpent.
	The taste.	Bread is sauory to a sound taste, but vnsauorie to him that hath a sore mouth.
65 Hatred is likened vnto these 3. things.	Fire.	For as the fire doth consume that substaunce whereby it is nourished, so hatred cōsumeth the heart wherein it hath bene nusled.
	A Moth.	As the Moth doth gnaw the garment whereof it is bredde, so hatred gnaweth the heart wherein it was conceiued.
	A Bee.	As a Bee pricking another doth loose his sting and can neither make honie, nor liue but a small time after, so the heart pricking another with the sting of hatred, doth loose many swéte vertues, and killeth it selfe.
66 Thrée things to be learned of thē that apply themselues to any Arte.		Let him be apte to learne, neyther let him perswade himselfe that hee knoweth all thinges after a little instruction. Let hym bee readie to beleeue, though he vnderstande not all thinges: because as Aristotle saieth: The learner must beléeue. Let him bee obedient, and not contemne good admonitions, nor condemn wholsome counsels.
67 Thrée thinges being in one man, make him very learned.		Arte, maketh him certaine. Vse, maketh him readie. Imitation, maketh him expert.

He is an abomination before God and his Angels.

68 The drunken man commeth in contempt by his surfeting.
- He is scoffed and scorned of men, & thought vnfit for honest exercises.
- He is confounded with the dinell, and led by all maner of mischiefe.

69 Drunken men by too much swilling, bring 3 euils vpō them selues.
- To stumble and tremble.
- Madnesse.
- That at length they die, eyther blasted or striken with a Planet.

70 King Philip of Macedon receiued 3. lucky messages at one time
- That hee had wonne the games at Olympus by the running of his chariots.
- That his Captaine Parmenio had ouerthrowne the Dardanians.
- That his wife Olympia had borne hym a sonne which was called Alexander.

71 Three things to be required of a Judge, which are necessarie to the discharging of his office.
- Let him heare the accusation, and listen as as wel to the poore mans complaint, as to the rich mans request.
- Let him sift the accusation by examining witnesses, & allowing of lawfull proofes.
- Let him pronounce the sentence of Justice earnestly, without respect of fauouring one, or hating the other.

72 The Judge must haue respecte vnto three things.
- The law. — The authoritie of the law must be defended without cruelty.
- The guiltie. — The former life of him that is guilty, his disposition, & hys nature must be considered.
- The people. — He must haue respect vnto ỳ people, least he spare them that be guilty to the hinderance & danger of the common wealth.

73 Three thinges as Aristotle saith, make a Judge ignorant of the truth.
- Loue.
- Hatred.
- Priuate gaine.

74 Lycurgus & almost all the other Law readers of the worlde, albeit in many thinges they were different, yet they had full concord and agreement in these three.
- To honour God.
- To olde compassion to the poore.
- To beare a reuerence to olde men.

75 All mens actions, or all the deedes of men are threefolde.
- Some things are done to a godly & honest ende and purpose, and these are worthie praise.
- Some are done vpon vrgent necessitie, and these are not vnworthy of excuse.
- Some are done to an euill intent, yet not of necessitie, and these deserue punishment.

76 A wise man lamenteth and repenteth that he hath done these three things.
- Gone by sea, when he might haue gone by land.
- That he hath reuealed his secrets.
- That he hath let one day passe without doing some vertuous thing.

77 Marcus Sergius had the vse of three hands.
- A right hand. — When he lost his right hand he receiued 23. wounds.
- A left hand. — He fought in 4. sundry battels with his left hand.
- An iron hande in stead of his right hand. — He fought with his iron hande at the siege of Cremona and tooke 12. places in Gaule.

78 Three great benefites we receiue when we eate cheries.
- They clense our stomache.
- The meate of them breedeth good blood.
- The kernels of them are good against the disease of the stone.

79 A gentle minde is of three sortes.
- Milde to suffer.
- Ready to forgiue.
- Willing to helpe.

80 We must put 3 things out of our mindes.
- Cares.
- Feare.
- The desire of other mens wealth.

81 Golde as Basilius saith, is
- The snare of our soules.
- The hooke of death.
- The baite of sinne.

82 The craftinesse of the Eagle is knowen by three thing.
- She layeth stones in the nest which haue the vertue to driue away serpents.
- She teacheth her yong ones to flie.
- She buildeth her nest in a safe place.

83 Three excellent things in the flying of the Eagle.
- She flyeth very swift.
- She flieth farre higher then any other bird.
- She is neuer weary with flying.

84 Three things shew ỳ there is great clemencie in Lions.
- They will not hurt them that lie groueling.
- They will exercise their crueltie sooner against men, then women.
- They will not hurt children vnlesse it bee when they be almost famished for hunger.

85 There bee 3. things in ỳ night which cause vs to sleepe.
- The darknesse. For men desirous to sleepe, doe seeke the darkest places.
- The colde. For both in Winter men sleepe more soundly, & such as are cold of complexion, will sleepe longer then others which are hote.
- The moisture. For according to Philosophie, moist vapours arising from the stomacke, and ascending to the braine, do prouoke sleepe.

86 There be three things very commendable in the Dolphin.
- The loue it beareth vnto man. Arion was saued in the sea by a Dolphin.
- The protection of her yong ones. If it chance any of her yong ones to be taken by Fishermen, they will not forsake them, but follow them so extremely, that they will suffer them selues rather to be taken, then forsake them.
- Her swiftnesse. For Plinie reporteth, that she is the swiftest of all fishes.

87 We muſt ſeeke to get money for 3. cauſes.
- For neceſſary expences.
- To keepe credite.
- To preuēt grieuous miſchaps.

88 Three famous ciuill warres among the Romans.
- Betweene Sylla and Marius.
- Betweene Cæſar and Pompey.
- Betweene Antonius & Auguſtus Octauius.

89 Three thinges neceſſary for the increaſe of corne.
- Good ſeede.
- Good ground.
- Gods bleſſing.

90 Three monſtrous thinges which be in many men.
- An enuious heart.
- A couetous minde.
- A proude looke.

91 Three things very neceſſary in warre to obtaine victorie.
- To deliberate & conſult wiſely of al things.
- To keepe cloſe that counſell which is concluded on, leaſt by treaſon it be reuealed to the enemies.
- To know aſſuredly by eſpials the condition and ſtate of the aduerſaries.

92 Charles the bald ſaid, that there is three things which maintaine warre.
- Victuals.
- Money.
- Soul diers.

92 Three things needful for the that wil ouercome cruel enemies with a ſmall army.
- Munition.
- Money.
- Counſell.

94 He that will place his battel muſt foreſee three things.
- The ſunne. — The ſunne before the face taketh away the ſight.
- The duſt. — The duſt filleth the eyes, and hurteth them.
- The wind. — The winde in fight helpeth the weapons.

95 Three things which deſerue the praiſe of goodneſſe.
- To ouercome cruelties with gentleneſſe.
- To moone them to be better affected that do vs iniury.
- To ſuffer patiently whatſoeuer is done vnto vs.

96 We may read in the chronicles of Flanders, that king Edward of Englande, warring against Philip Valesius King of France, by his letters offred him 3. conditions, To fight either

- Person to person.
- A hundred against an hundred.
- Armie against armie.

King Philippe made answer, y he would none of his offers, neither would yeeld to any thing which he demanded.

97 Tamburlanes of a shepheard being made king of Persia, when he wēt to lay siege to any town, he would 3. sundry dayes pitche 3. tents of sundry colours, signifying 3. things.

- The 1. day a white tent.
- The second day a red tent.
- The 3. day a blacke and smokie tent.

- The white signified, that he woulde not hurt any that would yeeld unto him.
- The redde signified, that hee would put euery one to the sword.
- The blacke and smoky tent signified, that whatsoeuer remained, shoulde smell of fire and smoke.

98 That a man may sinne the lesse, let him take heede of three things.

- Euill occasions.
- Euill customes.
- Euil conuersations.

99 Three sortes of men which care not greatly for meate.

- Couetous men.
- Such as be sorowfull in heart.
- They that loue solitarinesse.

100 We must not be curious, nor carefull in three things.

- Of good rule and order in another mans house.
- Of the diuine gouernment of the almighty.
- In the counsels of noble men.

This Tail-piece is reversed in y Edit. 1585

THE SECOND HVNDRETH OF THE Triplicitie of Philosophie.

1 Thrée thinges disclose mens impatience, and make them murmure.
- To serue without recompence.
- To aske and be denied.
- To giue and haue no thankes.

2 Thrée thinges which euery man is loth to indure.
- Pouertie in old age.
- Infamie after honor.
- Banishment from his naturall country.

3 A man is most grieued for 3 thinges.
- To see the death of his children.
- To beare the losse of his goods.
- To see the prosperitie of his enimies.

4 Thrée thinges vndoe a man.
- To deferre and prolong his businesse.
- To meddle with other mens matters.
- To reiect the good counsell of his friendes.

5 Thrée enimies to good counsell.
- Hast.
- Anger.
- Couetousnesse.

6 Thrée thinges make a man willing to serue.
- Gaine.
- Loue.
- To see his seruice acceptable.

7 Chilo the Grecian beeing asked what was hard, answered,
- To keepe close secret counsell.
- To keepe a man from idlenesse.
- To suffer wrong.

8 He that yeldeth himselfe to the world, ought to dispose himselfe to 3 thinges which he cannot auoid.
- To pouertie, for he shall neuer attaine to the riches that he desireth.
- To suffer iniurie, paine, and trouble.
- To businesse, without expedition.

9 Thrée

9 Thrée sorts of men ought not be made partakers of secret counsell.

- The man that will be often angry for small occasions.
- The drunkard that in his fit will report all hee knoweth.
- Hee that is in subiection to a woman.

10 Pithagoras being demaunded of king Leontius, what difference there was betweene Philosophers and other men, aunswered.

Mans lyfe seemeth to bee like a congregation assembled to see a game, to which men resort for sundrie purposes.

- Some by theyr owne activity to win ý worship of ý game
- Some for lucre sake to buy or sell somwhat.
- Other some minding neyther to gaine nor to profite, come onely to behold and see what is done.

In like manner men which are come vnto this life as out of an other lyfe and nature, occupie themselues with deligence, either

- To get prayse.
- Profit.
- Or regarding neyther, applie theyr myndes to search and know the nature of things: of which sorte are Philosophers, that is to say, Louers of wisdome.

11 Glory is sought for, 3 maner of wayes.

- Either by doing some valyaunt acte which may bee eternized in the register of fame,
- Or by writing somwhat which the posteritie may read and maruell at.
- Or erecting some famous building for a monument.

12 Thrée sorts of men whose manners are worthy to bee reprehended.

- They which neyther invite theyr neyghbors to banquets, nor being invited themselues will come vnto them.
- They which invite others and bestow banquets on them, but they themselues despise other mens good cheere.
- They which being invited will come vnto banquets, but will invite no man to any banquet of theyr cost.

13 Three thinges necessary to the maintenance of our bodies.

Sufficient meat to appeale the rage of hunger.
Clothing to cover the body, and expell cold.
Slepe which doth refresh y wearied limmes with labour.

14 The body coueteth 3. things.

God cheape.
Slepe.
Merye talke.

15 Three sortes of men haue sundrie sortes of maners in giuing and taking counsell.

One sort of men, which se what is to bee done, and doe it, and these bee the best sort.
Another sort are those, which though they se not into the matter, yet they obey the which haue more knowledge then themselues, and these also are good.
The third sort, (which are altogether unprofitable and abhominable) are of those men which are neither governed by their owne wisdome, nor will bee ruled by the wisdome of other men.

16 Three thinges which for the uncertaintie of that which may ensue, a man cannot safely giue counsell to enterprise them.

To take a wife.
To trauaile by sea.
To followe warreare.

17 Three things to be noted in giuing counsell.

To giue counsell to a fole, it is charitie.
To giue counsell to a wise man, is a signe of vaineglory.
To giue counsell in a frowarde time, is a token of wisedome.

18 For 3. causes as Auicene saieth, our dinners ought to be greater the our suppers.

Because in the day time our naturall heate is helped by the heate of the sunne to concoct our meate.
They which exercise themselues had neede of meat, that they may be able to labour. But in y day time men exercise themselues, therfore they had need of more meat. With exercise our nourishmet is easily digested. Therefore in the day time we need more meat then at night.

19 Three reasons why Galen & Hippocrates alleadge to proue that it is necessary for the health of our bodies, to eate more meate at supper then at dinner.

Because the time is longer betweene supper and dinner, then betweene dinner and supper, wherein seeing we may concoct more meat, we may also eate more meate at supper.

Because sleepe following after supper, doth helpe concoction. Hippocrates 1. Aphorism. 15.

Rest & quietnesse helpeth concoction, and digestion, whereas litle mouing or exercise is very hurtfull after meate.

20 In histories we can reade of 3 cities onely which were besieged three yeeres continually together.

The first Bizantium, in the time of Seuerus the Emperour.

The second Bethoron, in the time of Adrian the Emperour.

The third Samaria.

21 Three sortes of men which should not be hindered in their purposes.

He which will lawfully marry a wife.

He which will helpe the needy.

He which from a wicked life is purposed to returne to vertue.

22 Three things are required as necessarie for a man and his wife.

Loue inwardly in the hart.

Concord outwardly, in dwelling together peaceably.

Both an outward and inwarde agreement to doe good workes.

23 Daily exercises of reasoning and disputing, are profitable for 3 things.

They sharpen the wit wonderfully.

They doe consume & strengthen our iudgement concerning profitable and necessary things.

They breede quicknes in resoluing doubtes and intricate questions.

24 There is a continuall desire of riches in men, as saith Democritus.

He that hath nothing, is troubled with a desire to get wealth.

He that hath enough, is molested wi cares, in keeping that he hath.

He that hath lost all he had, is vexed with sorow for his mishap.

25 Three

He that is giuen to pleasure, loueth riches that by the helpe of them he may continue in his voluptuous trade.

He that is ambitious and desirous of vaine glorie, desireth treasure, that by the ayde thereof, he may be aduanced & accounted honorable.

A man fearing future pouertie, scrapeth vp wealth by hooke or crooke, hoordeth it, and keepeth it, doubting hunger, age, diseases, banishment, &c. and reposing more trust and confidence therein, then in God.

25 Three sortes of men gather riches coustously for 3. causes.

26 Three thinges which seeme to make a man happie.

- Sufficiencie. — Wanting nothing.
- Tranquilitie. — Grieuing for nothing.
- Securitie. — Fearing nothing.

27 Three thinges proper vnto beautie.

It is fraile, and fadeth in short time.

Many wicked vices of the minde, are couered with the vaile of beautie.

It hath brought commoditie to fewe, but many vnto destruction.

28 Our auncestours feigned a triple fortune, or 3. fortunes.

- One blind. — She was called blind, because she bestowed benefits vpon euill & vnthankfull persons.
- An other mad and furious. — Mad, because she easily snatcheth & taketh awaye that which she hath giuen.
- The third deafe. — Deafe, because shee will not heare ỳ cõplaintes of ỳ poore.

29 Ignorance is of three sortes.

Some is good when wee are ignorant of euill.

Some is euill when we are ignorant of good.

Some is indifferent which is neither good nor euill.

30 We are ignorant of many things which we might know, and that for 3. causes.

- Either for carelesnes of the knowledge of them. — This kind of ignorance hath no excuse.
- Or for sloth to learne them.
- Or for shamefastnes to enquire after the.

31 Ignorance also is of 3 sortes after another maner.	One is affected, which will not knowe thay which it knoweth. Another grosse, which for slouth and negligence, will not learne and search forth. The third inuincible, which remaineth after all diligence.
32 Three thinges which are a ioy to beholders.	To see agreement amongest brethren. Loue amongest neighbours. A man and his wife keeping faith and loyaltie together.
33 Beautie hath prerogatiue aboue deformitie, three maner of wayes.	Beautie setteth forth honestie, as saith Pacatus, for vertue in a comely body is alwayes more acceptable. We more willingly talke with those which are faire, then those which are foule, as Aristotle witnesseth. Beautie is of more force to commende any body, then any letter of commendation.
34 Three thinges make men breake their couenants.	Ungodly desire of gaine. Headie anger. Lust which sets mens hearts on fire.
35 Three euils for the most part accompany beautie.	Faire people are disdainfull, and pride solloweth beautie, and beautie how litle soeuer it is, proude it is. There is great strife betwixt beautie & chastitie. And that which pleaseth many is kept with great danger. It is an occasion of sinne, or a stirrer vp of foolish loue: for lightnesse hath alwayes bene a suter to the fairest.
36 Three excellent gouernours.	God gouerneth the worlde. The minde gouerneth the soule. Wisedome doeth rule and gouerne the felicitie of this life.

for ever (as Plinie writeth) for 3. causes, for that she was

- A kings daughter.
- A kings wife.
- A kings mother.

38 All moral philosophie is deuided into 3. partes

- Ethicall. — Which pertaineth to the gouernement of a mans owne selfe.
- Oeconomicall. — Which belongeth to the gouernment of a mans house.
- Politicall. — Which concernethe the gouernment of the common wealth.

39 Three things which whette the eye sight.

- To viewe fountaines of water.
- To looke vpon greene things.
- To behold a mans selfe in a looking glasse.

40 Three commodities of letting blood.

- It cheareth the heartes of such as are sad.
- It appeaseth such as are angrie.
- It keepeth louers from running mad.

41 Three sortes of people will tell trueth alwayes for the most part.

- Children.
- Fooles.
- Careleslie men.

42 Three chiefe parts in a man.

- The braine. — Feeldeth sense.
- The heart. — Life.
- The liuer. — Nourishment.

43 Three things which can seldome or neuer be cured.

- Frensie.
- Heresie.
- Ielousie.

44 Three thinges necessary to obtaine and maintaine authoritie.

- Wonderful wisedome.
- Happie and prosperous successe in the businesse of our vocation.
- The good opinion and inclination of the peoples mindes towardes vs.

45 Craftie and bolde counsels haue three thinges proper vnto them.

- At the first, in shewe they doe delight.
- Afterwarde, being in execution, they appeare hard to be compassed.
- Lastly, in euent they are found to be woefull and lamentable.

46 We may foretell of ꝑ change of weather 3. maner of wayes by the moone.

- The moone appearing pale, it betokeneth we shall haue raine.
- The moone appearing red, foreshewth we shall haue windes.
- The moone appearing white, presageth we shall haue faire weather.

47 Three things which are as necessary as any physike.

- A ioyfull heart.
- Quiet rest.
- A moderate diet.

48 Three thinges necessary to be knowen in drinking.

- To drinke but litle and often at dinner.
- Not to drinke betweene meales.
- To drinke at the beginning of supper but not after.

49 Three things ouercome patience,

- Griefe conquereth ꝑ strogest hearts. Tibul.
- Vnkindfulnesse then which as Seneca affirmeth nothing is more impatient disdaining to heare any reason.
- Feare, lest ꝑ sufferance of one iniurie should prouoke men to offer vs another iniurie.

50 Three necessary offices for a good wife to execute whē her husband is sicke.

- Of a Cooke.
- Of a Phisition.
- Of a Chirurgion

Imitating the example of Stratonicha the wife of K. Deiotarus.

51 Three causes why a man may weepe for the death of his friend.

- In as much as we reioyce in his life, it is necessary we should weepe at his death.
- Since two heartes vnited in one honest affection haue but one being and place of residence, it is good reason that we bewaile the death of our chosen friende, euen with the same nature and compassion that we would do our owne.
- Least we be euill spoken of. Eccl. 38. ver. 17.

52 The glory of a man exalted vnto honor, engendreth 3. things

- Strife among great men.
- Sulpition among his equals.
- Enuy among the meaner sort.

53 Three thinges abate pride.
- Sicknesse.
- Pouertie.
- Imprisonment and bondage.

54 Marcus Aurelius the Emperour was forewarned of great & grieuous punishmentes whiche should fall vpon the citie and citizens of Rome, by thrée strãge miracles which happened in ẏ time of his Empire.
- As he was in the Temple of the virgins vestals, sodainly there entred in two hogs, and ran about his feete, & there fel downe dead.
- Another day as he came from his high Capitoll to haue gone out at the gate Salarie, hee sawe two kites ioyning together with their talents, and so fell downe dead in his presence.
- Within a short season after, as he came frõ hunting a wilde beast, while hee was giuing two greyhoundes which hee loued well water to drinke, sodainely they fell downe dead at his feete also.

55 Thrée things doe hasten our death.
- Sorowe.
- Solitarinesse.
- Desperation.

56 One demaunded of Diogines what were best for a man to doe, to be in fouor of the gods, & beloued of the people. He answered,
- Reuerence and honour much the gods.
- Bring vp his children in due correction.
- And be thankfull to his benefactors.

57 Thrée mothers bring forth thrée euill daughters.
- Truth the mother, hatred the daughter.
- Riches the mother, enuy the daughter.
- Familiarity the mother, contempt ẏ daughter.

58 A noble mã being desirous to knowe of K. Alexãder for what cause he would be gouernour of the whole world. He made him this answer. All wars are raised for one of these 3. causes, eyther
- To haue many gods.
- Many lawes.
- Or many kings.

Therfore would I be conqueror of ẏ world that I might command throughout the world.
- That they honor but one God.
- Obserue but one law.
- Serue but one king.

59 Three

59 Three tokens to know a wise man by.
- To enquire.
- Not to exalt himselfe being praised.
- If he knowe when to speake, and when to be silent.

60 Three principal plagues that Princes should take heede on.
- To call their owne follies and rashnesse Prudence.
- Their cruelty, Justice.
- To fatten themselues with the misery and calamitie of the poore people.

61 Three things which some deceiue a man.
- Faire speech.
- Great giftes.
- Litle knowledge.

62 Three sortes of men which are worthy to be accounted good.
- Common peacemakers.
- They that can forget iniuries done vnto them.
- They that will not forget to acquite good turnes.

63 The Romans had a law named Falcidia, which was enacted for the reforming of disobedient childrens maners, containing 3. things.
- For the first offence hee was pardoned, if there were any hope of amendment.
- For the second he was punished.
- For the third he was banished.

64 Three sortes of men easilie get friends.
- Pittifull men.
- Curteous men.
- Liberall rich men.

65 No man should thinke himselfe worthy the honor of three.
- Of a Prince.
- Of a Priest.
- Of a Judge.

66 When may lawfully fight in defence of three things.
- The Lawe.
- The Prince.
- The Countrie.

67 Thrée thinges doe allure vs vnto Epicurisme.	The deuill which promiseth pleasures, and the goods of this world to them that worship him. Our owne flesh & frailtie, which preferreth sweete and pleasant things aboue al godnesse. Greedie gutlinges, which by their example entice the ignorant vnto the like beastlinesse.
68 Patience ouercommeth any aduerse calamitie, 3. maner of waies.	Not by striuing, but by suffring. Not by murmuring, but giuing thanks. Not by weeping, but by hoping.
69 Pride being in a mā, causeth him to be lesse esteemed, though he haue these 3. thinges.	The fauour of men. Wisedome. Beautie.
79 We cannot yeelde worthie thankes vnto thrée, as Aristotle affirmeth.	The gods. Our parents. Our maisters.
71 Ambitious mē are not without these 3. vices.	They are very desirous of vaineglory. They are very wittie in cauillyng at other mens wordes, and reprouing their deeds, that thereby themselues may winne the peoples harts. When they are become famous in the mouthes of the common people, though through the labour of others, yet they are so stout and high minded, that they dare enterprise any thing.

72 Thrée thinges are daungerous for young men.	Solitarines.	Because when a man is solitarie, the Deuill is most readie to tempte him.
	Common company.	Because of euyll talke, which corrupteth good maners.
	Idlenes.	Because it is the inuenter of naughtinesse.

73 Humilitie is ỹ key of knowledge, whereof though there are many precepts, yet these 3. chiefly to be obserued.

- Not to contemne or despise no kind of learning or knowledge.
- Not to be ashamed to learne.
- Hauing obtained knowledge not to extoll himselfe aboue any man.

74 For 3. causes men cry with a loude voyce.

- When he is farre off vnto whō they would speake.
- When they talke with one that is deafe.
- When they are incensed with anger.

75 Iulius Cæsar vsed to carry 3. things with him whyle he followed the warres.

- His penne, To write the whole course of the Romans successe in their warres.
- His bookes, To finde himselfe occupied.
- His sworde, To helpe to repulse his enemies.

76 The bishop of Sarisbury did affirme that there is 3. wayes to conclude peace betwene the Papists and Protestants.

- That the Protestants should yeld vnto the Papists, which they will neuer do, beyng gouerned by the word of God.
- That the Papistes should yeelde vnto the Protestants, which they will neuer doe, while might and multitude myght preuaile.
- Wherefore it remaineth, that the stronger in fight, do vtterly ouerthrow and discomfite the weaker.

77 Three euill qualities of euill customes.

- They take away from a man the sence and feeling of his sinnes.
- They make men euery day worse & worse.
- They neuer forsake a sinner before hys death.

78 Pomponius affirmeth, that there are 3. sorts of bodies.

- One which hath but one shape. As a man, wood, a stone.
- Another, which consisteth of many bodyes agreeing or hanging together as a ship, a house.
- The third, which is comprized of many and sundry (as suppose of many bodies cōprehended vnder one name:) as the people, a congregation, an army, a legion.

79 The

79 Thrée things though they be very good, yet they please not euery body.	Raine, though it will do very much good to the earth towardes increase. Upright gouernment. The labours of learned men.
80 Gluttonie doth harme vnto men 3. maner of waies.	It maketh the body deformed & mishapen. It breedes infirmities, and sometimes bringeth death. It causeth them to be insatiable like rauenous brute beastes.
81 Appius Claudius did assay 3. maner of wayes to bereaue Virginia of her virginitie.	By prayer and request. By great giftes. By threatnings.
82 Augustine reporteth y there are thrée kinde of errors.	The first kinde, when that which is false is thought to bée true accordyng to his meaning that is the authour of it. As if a man should thinke that Idoles are true gods, because they are called gods in the Scripture. When that which is false is takē for trueth, as if by reading Lucretius bookes, thou shouldest thinke the soule to consist of motes of the sunne, which he both wrote and thought, and yet it is an error. When something of another mans writing is beleeued to be true, which the Author neither thought nor meant, as if a man should thinke the Epicure to account vertue to be the chiefe felicitie, because hée praiseth continencie.
83 Thrée vertues most commēdable in a woman.	Sobrietie. Silence. Chastitie.
84 We salute 3. sortes of people when we méete them.	Our betters. — Of necessitie. Our equals. — Of our owne will. Our inferiours. — Of méere vertue.

85 Three renoumed Kings haue 3 sundry titles.
- The king of England is intituled Defender of the Church.
- The king of France is called ỳ most Christian king.
- The King of Spaine is termed the most Catholike king.

86 They which sigh much, are troubled with one of these three passions.
- Sorowe.
- Loue.
- Anger.

87 These three vices keepe together for company.
- Gluttony.
- Drunkennes.
- Lecherie.

88 Three kinde of people are ielous.
- Such as be of euil condition themselues, for they muse as they vse.
- Such as haue faire wiues, and great resort of men vnto their houses.
- Old men that marrie yong girles.

89 There are 3. points of wisedome.
- To haue wit.
- To keepe that which thou hast.
- To take no thought for that is lost.

90 There are 3. properties of the enuious man.
- To quell at high markes, and to enuy his superiours.
- To be bleare ied, & not to enuy those which are farre off, or the dead.
- To be his owne destruction, and his owne executioner.

91 Three things which are ouercome one of another.
- Death ouercomes man.
- Fame flieth after death.
- Time triumpheth ouer fame.

92 Death hath three Sommers.
- Sickenelle. — Sheweth the weakenelle of the body.
- Aduersitie. — The inftabilitie of Fortune.
- Age. — Which euer hath one foote redy to step into the graue.

It occupieth the minde & driueth away fantasies.

93 Labour is good for 3. things.

- It occupieth the minde, & driueth away fantasies.
- It helpeth the body in concoction and digestion.
- It increaseth thy substance, and augmẽteth thy store.

94 There are three intollerable plagues.

- Warre, bringeth famine and dearth of all things.
- Famine, breedeth pestilence and diseases.
- Pestilence, bringeth death and desolation in countries.

95 All the lawes of this worlde are reduced, and haue their originall from one of these three.

- The lawe of nature.
- Ancient custome.
- The ordinances of men.

96 Mans nature is desirous of 3. things especially.

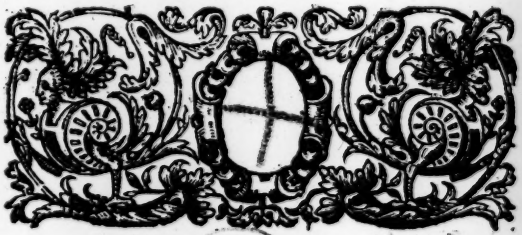
- Of newes, because olde things are stale and lothsome.
- Of libertie, because we desire to goe abroad, and hate seruitude.
- Of dignitie, because we desire to triumph ouer our enemies by superioritie.

97 As there are 3. kinds of starres, so there are 3. sortes of friends.

- One sorte which appeare vnto the beholders like starres, yet are none: (and these proceede of an exhalation being set on fire:) so some waiting vpon our prosperous fortune, seeme to be our friendes, & yet are not.
- An other sorte are wandering Starres, which also haue their own proper motion: so some are friendes which by peruerse wil are chaunged, and become our enemies, yet he was neuer true friende which did once desist frõ being friendly. Salust.
- The third sort are Starres in déde, & fired Starres: so there are some constant and vnfeined. friends.*

* Edit. 1585.

98 Amans anger or hatred is to be auoyded 3. maner of wayes.	Either to be allwaged and mitigated by wordes.	
	Or suffred with silent patience.	
	Or eschewed by absence.	
99 Cæsar beyng in the warres of Persia, wrote a letter vnto the Senate of Rome, touchyng his happy successe, which letter was contained in 3. words.	Veni.	I came.
	Vidi.	I sawe.
	Vici.	I ouercame.
100 Breuitie bringeth 3. commodities.	It winneth.	
	It obteineth fauour.	
	It getteth profite.	



This whole page is printed on the back of Leiij.
And this Tail-piece reversed in ye Edit. 1585

THE FIRST HVNDRETH OF THE Triplicitie of Poetrie.

1 It is gaine and pleasure for 3. sortes of men to lie.
- Poets.
- Painters.
- Astronomers.

2 Three thinges necessarie in a flatterer.
- An impudent face.
- A stedfast colour.
- A chaunging voice.

3 Three things which our auncestours haue abhorred.
- Meate twise sodden.
- A reconciled friend.
- A woman with a beard.

4 Three thinges which will not be hidden.
- Straw in thy shoes.
- A spindle in a sacke.
- A whore in a chamber.

5 Three sortes of men wee must take heede of.
- A ruddie Italian.
- A white French man.
- A blacke Almaine.

6 Three kindes of people which should not be beleeued.
- A woman when she weepes.
- A merchant when he sweares.
- A drunken clowne when he prayeth.

7 Three signes of great pouertie in a man.
- A naile in the pocket.
- Water in a bottell.
- A straw hat in winter.

8 Three creatures do no good in 3. places.
- Knaues, in a counsell chamber.
- Swine, in a bath.
- Dogs, in a church.

9 The world consisteth in these 3. things and in nothing els.
- Proud miserie.
- Glorious vanitie.
- Sweete bitternesse.

10 Three horrible thinges are reported of the world.
- That it is the region of death.
- The shop of the Diuell.
- The prison of men.

11 Three sortes of benefites perish.
- Such as are bestowed vpon old men. — They die before they haue time to requite them.
- Such as are giuen to children. — They forget thē before they be able to requite them.
- Such as are cast away vpon other mennes dogs. — Dogs wil as soone barke at him that giueth thē meat as at a stranger.

12 Three things which if a man put trust in them, will deceyue him.
- Old wiues tales.
- Charmes.
- Dreames.

13 Three sorts of things whereof there is plentie, yet in manie mens iudgement there ought to be scarsitie.
- Errors and lies.
- Euill words.
- Beggers wiues.

14 Three most filthie places.
- The court wherein a tyrant raigneth.
- An Inne, the host whereof is a theefe.
- A house, wherein the wife and daughters are wantons, the goodman knowing therof, and holding his peace.

15 Three thinges vsed by monks whiche prouoke other menne to laugh at their follies.
- They are shauē and notcht on the head like fooles.
- By their apparell and going barefoote, they seeme to be beggers.
- They weare ropes about their middles like theeues.

16 A certaine monke being very deuout, was accused of incontinency & breaking his vowe, he answered very demurely, that he has vowed 3 things: pouertie, obedience, and chastitie, & yet not at all times, and in all places.
- Pouertie, being in a bath naked, and without his purse.
- Obedience, in the fieldes when hee was alone, & without the company of his betters.
- Chastitie, when he was celebrating masse on the aulter, not in his chamber. This deuout monke hath many companions like himselfe.

17 Truth

17 Trust not three things.
- Dogs teeth.
- Horses feete.
- Womens protestations.

18 Antisthenes saide that three things were absurd.
- To purge wheate from cockle.
- To rid vnprofitable soulders out of the armie.
- Not to expulse the enuious out of the common wealth.

19 Bonifacius maintained his Popedome after the maner of 3. beastes.
- Entring like a fore.
- Raigning like a lion.
- Dying like a dog.

20 Three things are very bitter.
- Gall.
- Griefe.
- Death.

21 Three sortes of men which may lie by authoritie, without reprehension.
- Old men, seeing no yong man can tell whether it be true or no which they speake.
- Farre trauelers, because rather then wee will aduenture the like daungers which they haue passed, we beleeue that which they report.
- Noble men, because none dare be so bold to controll them, speake they the trueth or not.

22 Three things which women can doe all at once.
- Spinne.
- Weepe.
- Prattle.

23 There is scarcitie of 3. sortes of men in this our age.
- Of priests, for if there were not, one should not neede to haue 3. or 4. benefices.
- Of noble men, because citizens do aspire to honour and buy nobilitie.
- Of Iewes, because christians make an occupation of vsurie.

24 We can not know the authours of three mischiefes which happen oftentimes.

cuppe of wine or that, made me drunke.
He that walketh among thornes, & is hurt, can not declare which thorne pricked him.
A common whore being with childe, knoweth not who is the father of her infant.

He that is drunke cannot iustly say, This

25 Three sortes of men are very slouthfull.

They that sit long at dinner.
They that lie long in bed when they should rise to their labour.
They that come to the Church at the ende of seruice.

26 George duke of Saxonie, did once boast that he had at Lipsia 3. monasteries, wherein were such Friers as were wondred at of all the worlde.

The first, barefooted Friers, which neuer handled money, and yet did builde sumptuous houses.
The second, of the order of S. Paule, which had great store of corne, and solde great store, and yet had no fieldes.
The thirde, of the order of S. Thomas, who were without wines, and yet had many children of their owne.

27 Three things confounde a whole multitude.

The lawyers booke.
The Phisitians receipt.
The zeale of ministers.

28 When an euill man dieth, there is great strife.

The Diuell will haue his soule.
His friendes the treasure.
The wormes his flesh.

29 Three things which seldom can be seene.

A broker which neuer made lie.
A Collier which neuer was blacke.
Two hilles neere without a valley.

30 A crooked old man seeketh by 3. things to increase his strength.

By taking his ease in a warme and softe bedde.
By drinking good wine and beere.
By sitting neere the fire, where he may eate a whote pie, rosted apples, and peares, or such like.

31 Three

31 Three things seldom brought to passe, That is
- A chamberlie woman should become a modest matron.
- A dog being vsed to eate durtie puddings, should afterward leaue and lothe them.

An errant knaue should proue a good hous-

32 Three things whereof wee may hope for no goodnes.
- Of a tamed wolfe.
- Of a Iewe baptized.
- Of a thiefe saued from the gallowes.

33 Three things are vncertaine and vnconstant.
- The fauour of princes.
- The loue of women.
- The shining of the Sunne in Aprill.

34 Three thinges which are a disgrace to a riche man, yet no discredite to a poore man.
- To weare a coate of courle cloth.
- To haue litle money in his purle.
- To haue feathers sticking in his beard.

35 Three thinges be not silent where they be.
- Money in the purse.
- Wantonnesse in the heart.
- Griefe in sickenesse.

36 Three sortes of men easily become poore.
- Those which consume their wealth in banqueting and excesse.
- Those which are slouthfull and idle, not caring which ende go forwarde.
- Those which are contentious, and by striuing in lawe, enrich the Lawier, and vndoe them selues.

37 Three things are intollerable.
- A Gentleman fallen into pouertie.
- A rich rusticall clowne.
- A woman delighting in dainties & brauerie.

38 Three kindes of people will neuer be good.
- Young men without feare or reuerence.
- Maides without modestie and bashfulnes.
- Seruants without trueth and honestie.

39 Three thinges which are litle to be regarded.
- Womens noddings.
- Yalping dogges.
- Merchants othes.

Least he be curious when he readeth ouer

40 Three thinges which euery man ought to take heede of.
- ther mens letters.
- That he touch nothing in Smiths shops.
- That he taste nothing in an Apothecaries house.

41 Women haue three sorts of teares in their eyes.
- The first of griefe.
- The second of deceite.
- The third of impatience.

42 Three sortes of men which are not content with things present.
- Couetous men, which allwayes looke for more gaine.
- Curious persõs which stil study for variety.
- Adulterers which allwayes hunt after new whores.

43 A dog is to be praised for 3. things.
- For that he can cure and heale him selfe with his tongue.
- He is a faithfull friend vnto his master.
- And he will giue warning when any come neere the house.

44 There are 3. vnhappy beasts according to the old prouerbe.
- A good woman.
- A good mule.
- A good Goate.

46 A thriftie houlholder should especially take heede of 3. things.
- Melue wine.
- Greene wood.
- Hote bread.

47 He hath nothing, neither can loose any thing that is depriued of these three things.
- Shame.
- Truethe.
- Honestie.

48 Three thinges are gotten without money.
- Maladie.
- Ignorance.
- Dishonour.

49 Three thinges necessary for an Inne keeper.
- That he be as mery as Hector.
- That he be as patient as Iob.
- That he be as carefull for his guestes as Philemon.

50 We may read thrée thinges in Comedies, of the craft and subteltie of louers.	That they anowe what their meaning is, that cracke their fingers, & without noise can set the print of a key in ware. That they will come sneaking into a house & treade softly on their toes like thæues, faining themselues to haue other busines there, then in truth they haue. That in the hearing of many people, they can tell a faire tale for chastitie, and dispraise lust vtterly.
51 Wee may perceiue 3. great imperfections of louers.	They are blinde, wanting iudgement, and suffering affectiō to lead them in a string. In a smal time they loose body, soule, welth, and all. They serue filthy whores, and like oxen are constrained to draw the plough.
52 Thrée peculiar crosses which do afflict louers.	They liue by another bodies life. They speake in a strange language. They can sée other mens harmes, and can not perceiue their owne.
53 Thrée thinges cannot agree with other thrée.	Sléepe. Riches. Diuine religion. — With — Desire to learne. Prodigalitie. Humane Superstition.
54 Of 3. thinges wee must beware.	Too much wine. Strife. The Princes anger.
55 Three thinges wee must eschew and flie from.	Sinne. A Serpent. An euill woman.
56 Thrée things are not worth a fléece of wooll.	A Popes bull. A dead mans skull. An olde trull.
57 Thrée things as wholesome as medicines for the body.	Running. Walking. Reading with a loude voice.

58 Beautie causeth 3. things.
- Gazers.
- Louers.
- Théeues.

59 Thrée sorts of men most mery, most frée, most mad.
- Priests are most merie, who at burials doe sing when other folke weepe.
- Phisitions are most frée, vnto whome it is lawfull onely to kill men : and though it be death to other men to commit murder yet it getteth them rewardes.
- Grammarians are most mad, who hauing neither skill in prose nor verse, yet when they looke vp on other mens workes, they will séeme as though they could sée verie far in a milstone.

60 Thrée things wil not endure long.
- Constrained loue.
- Painting which women lay on their faces.
- Counterfait coyne.

61 Women are not to be beleeued at three times.
- When they weepe : for they haue taught their eyes howe to gush out with teares at their pleasure.
- When they faine themselues to be sicke, we should not giue them credit till we sawe they were dead.
- When they say that they are not hungrie, if they bring not their trencher & eate, wee must either beleeue that they haue dined in the kitchin, or els haue set vp a daintie morsell for themselues.

62 Three short times seeme very long vnto some.
- The night séemeth long vnto him, whose best beloued hath broken promise.
- The day seemeth long vnto them that owe a daies worke.
- The yere séemeth tedious vnto those childrē whose mother doth abridge their libertie.

63 A husband is forbidden three daies of fasting.
- When the wife is gone to the bath.
- When he hath wel beatē hir, & she is angry.
- When she is abroad at good cheare with her gossips.

64 You

64 You may knowe good wine by 3. things.
- The colour.
- The smell.
- The taste.

65 A maker of cleare spectacles did complaine that his Arte was not so gaineful as it had bene before times, & that for 3. causes.
- Because olde monks and priestes could say their prayers without booke.
- They were to daintie ware for rude fellowes to meddle withall.
- Kings and Princes can see through their fingers.

66 Three diseases which can not be helped.
- The gnawing of enuie.
- The heate of loue.
- The sting of the conscience.

67 Three things which we must not hope to obtain after certaine times.
- Beautie after the age of twentie yeeres.
- Strength after the age of thirtie yeeres.
- Riches after the age of three score yeeres.

68 Three thinges make a man circumspect and carefull.
- The loue he beareth to his wife and children.
- Want of friendes and money.
- The iniquitie of times.

69 Princes haue prerogatiue in 3. things aboue other men.
- When they are drunke, their familiars say they are merry.
- If they bee blacke, they are saide to bee browne.
- Whē they be foles, they are called honest, simple and innocent.

70 Crates the Theban sayeth, that there are three medicins for such as be in loue.
- Hunger. — Hunger cureth loue, for loue quaileth when good cheare faileth.
- Time. — Time will either mitigate & allwage loue, or end it.
- A halter. — If these twoo will not cure this maladie, yet will a halter helpe presently this infirmitie.

71 Three sortes of men for the most part are great babblers.

Barbers. Bathkee-pers. Vintners

heare mariners, souldiers, & other extrauagant felowes, reciting many strange and sundry tales, that beeing as it were infected with their talke, they become great bablers.

The reason is because they

72 Three sortes of egges are accounted for good.

White. Long. Neire.

Egges.

73 Three sortes of men deceiue vs in shewe.

Such as weare long knines, and yet be no Cookes.
Maides ỹ haue their haire hanging downe, yet being no virgins.
Such as haue shauen crownes, and bee no prists.

74 We labour in vaine with 3. sortes of men.

By ministring a medicine to a dead man.
By admonishing an olde man that is obstinate in his opinions.
In washing an Ethiopian.

75 We may take example by 3. sorts of men which hazard themselues in d anger, and often perishe.

The best swimmers are drowned.
The best climbers do fall.
The best fensers are wounded

76 Three sortes of people, from whome we must flie as from the diuell.

A wilde and vnruly monke.
A meale mouthed flatterer.
A craftie old witch.

77 Three sortes of men which will trouble themselues when they may liue without care.

The prince that will proclaime war when he may liue in peace.
He that hauing a barren wife, will increase his well gotten goods with fraude and vsurie.
A man of 70. yeeres of age, that will leade with him a sprinhall of 18. yeeres olde.

78. Thre

78 Three guests which are first at a banquet.
- Flies.
- Dogs.
- Flatterers.

79 We must not beleeue three things.
- The inconstant windes.
- Our deceitfull dreames.
- That our prosperitie will continue.

80 Three sortes of liuing creatures haue very good eye sight.
- The Egle.
- The spotted beast.
- The curious person.

81 Hesiodus saith, that hee had neede of three things that wil expell pouertie.
- A house.
- A wife.
- An ore to tyll the ground.

82 Three things to be noted in a peacocke.
- He is clothed like an Angell.
- He walketh like a thiefe.
- He crieth like a deuill.

83 All creatures do daily preach these 3. lessons vnto man.
- Receiue a good turne.
- Giue that vnto others which is due to them.
- Flie punishment.

84 Three things to be auoyded, of which we should not hope wel
- An inconstant minde.
- A rowling eye.
- Feete readie to runne to do mischiefe.

85 Regiomontanus an excellent Astronomer, being asked on a time which were the best signes for a man to know whē he should take his iourney, answered.
- A good horse.
- Money in the purse.
- Good companions.

86 Three proud creatures.
- A knaue sitting in a chaire.
- A queane riding in a chariot.
- A ramping louse in a scabbed head.

87 Three faults in maids which play with euill neighbours.
- They bewray our secreats.
- They sell vnto them the goodes they haue stolen from vs.
- They are gadding abroad in the night.

88 Thrée thinges being in the house, maides wishe out of the house.	An angrie maistresse. Smoke. A broken dish.
89 Anasse doth 3. filthy things not without commoditie.	Where hee doeth file, there hée dungeth the ground. Where he doth pisse, he waters ẏ ground. Where he tumbleth, he breaketh the clods.
Thrée thinges are fit for an asse.	Fodder. Stripes. Burdens.
90 Thrée thinges are alwayes good cheape.	Earth. Words. Lies.
91 Thrée sorts of men ought to be very vigilant.	Pastours to their flockes. Pilats to their ships. Porters to their gates.
92 Whosoeuer will retaine a Lawier, and lawfully séeke his owne right, must bée furnished with 3. pockets.	In the first pocket he must haue his declarations and certificates, wherewith he may shew his right. In the second pocket he must haue his redde ruddockes ready, which he must giue vnto his Lawier, who will not set penne to paper without them. In the thirde pocket he must haue patience, which must stand him in steade when his Lawyers doe delay him, and when sentence passeth against him.
93 Louers are slaues vnto death for lustes sake, and doe despise 3. things which maintaine life.	They suffer hunger. They continue thirstie. They passe the night in thoughtes without sléepe.
94 Euery flower hath these 3. things naturally.	His blossome. His sauour. His sappe.

95 A certaine horſe-courſer ſold a horſe, & whē he had receiued ready mony, the buier would nēds know of him what faultes the horſe had. The horſecourſer anſwered that he had thrée.

That he would not ſwallow iron.

That he was to forgetfull.

That he would not clim trees.

That he would not ſwallow iron.

That he was to forgetfull.

That he buier, thē he will ſpoile no crowes neaſtes.

He ſhall nēde no iron, for hée ſhall haue hay and prouender enough.

I will not commit my buſineſſe vnto him, but diſpatch it my ſelfe.

That hee would not goe ouer wooden bridges.

That hee coulde not away with the iron bit.

That hee fell often, and yet quickly forgat his fals, whereby hee had triall of the horſecourſers honeſtie.

96 Thrée thinges very neceſſary in a ſenſer.

A quicke eye.
A ſtrong arme.
A ſtout heart.

97 Thrée thinges are very hard and difficult.

To cauſe a woman take penance patiently which ſhe hath deſerued.
To cauſe an old doting fole to reforme his maners.
To teach an aſſe muſicke.

98 An Epitaph worthy memorie, conſiſting of 3 partes.

O man thou ſeeſt what I am.
Thou knoweſt what I haue bene.
Now thinke what thou ſhalt be thy ſelfe.

99 A ploughman gaue 3. leſſons vnto his ſonne.

Be holie in Lent.
Be painefull in harueſt.
Be merie at Chriſtmas.

100 Thrée things by no meanes tollerable.

A long tongue in a foles head.
A lofe life in a godly profeſſor.
A proud hart and a beggers purſe.

THE SECOND HVNDRETH OF THE Triplicitie of Poetrie.

This Title placed somewhat lower in ye Edit. 1585.

1 It is not good to brag of three things.	That thou hast good wine. A faire wife. Plentie of money.
2 Three thinges agree not well.	A litle horse and a heauie man. He that is thirstie with a litle pot. An auncient man and a yong wife.
3 A man may doe three thinges without learning them.	Laugh. Weepe. Sleepe.
4 A man must not make choise of 3. things in 3 places.	Of a wife in Westminster. Of a seruant in Paules. Of a horse in Smithfield. Least he chuse a queane, a knaue or a iade.
5 Three thinges make a man gaspe.	Lasinesse. An empty belly Want of mirth
6 A man must not be too hastie in lending 3. things.	His sword. His wife. His horse.
7 A vine bringeth foorth three grapes.	The first of pleasure. The second of drunkennes. The third of sorowe.
8 Three shoulde be alwayes at home.	The henne roost. The catte. The good wife.

9 Three

9 Three are not without spot or blemish.
- The wheele of a cart.
- He which frequenteth euill company.

10 Three maner of sages.
- The sage hearde.
- The sage foole. — Who so for wise him selfe doeth accept. / May match any sage, the sage wise except.
- The sage wise.

A potter.

11 Women desire three things chiefly.
- To be gorgeously apparelled.
- To be esteemed faire.
- To goe whither they list.

12 Three occasions that many times moue debate.
- To talke with him that is angrie.
- To sende him of an errande that is wearie.
- To wake a man out of his sleepe.

13 All the guestes present at a banquet, shoulde haue one of the properties belonging to certaine letters.
- Some, of which sort are olde men: shoulde be like vowels which make a full sounde by them selues, so olde men among themselues, should bee the authours of talke & communication.
- Some, of which sort are women: should be like semiuocales, otherwise called halfe vowels, which haue libertie to speak, but not aloud like vowels, but softly, not soūding their wordes.
- Some, of which sort are boyes and virgins, shoulde be mute like mutes which yeelde no perfect sounde without a vowell, nor they talke vnlesse they be spoken vnto by their betters.

14 Three thinges are sayd to be necessary for him that is a Student in the lawe.
- An iron head.
- A purse full of gold.
- A leaden taile.

15 There are 3. sortes of cunning beggers.
- Minstrels.
- Enterlude players.
- Juglers.

16 A good horse
houlde have 15.
properties, that is
to wit, 3. of a man,
3. of a woman, 3. of
a fore, 3. of a hare,
and 3. of an Asse.

- Of a man.
  - Bold
  - Houde.
  - Hardy.
  - Bold.
- Of a hare.
  - A great eye.
  - A drye head.
  - Well running.
- Of a woman.
  - Faire brested.
  - Faire of haire.
  - Easie to leape vpon.
- Of an Asse.
  - A bigge chine.
  - A flat legge.
  - A good hoofe.
- Of a fore.
  - A faire taile.
  - Short eares.
  - A good trot.

17 These will neuer accorde in one.
- Two wiues in one house.
- Two cattes and one mouse.
- Two dogges and one bone.

18 Three sortes of sauces.
- The sauce of all meate is hunger.
- The sauce of loue, beautie.
- The sauce of friendship, gentle wordes and courteous behauiour.

19 Three occupations whereof there are many theeues, Of
- Weauers.
- Millers.
- Tailers.

20 Three thinges are able too make a rich man poore.
- A proud wife.
- A wide house.
- And a backe dore.

21 Three sortes of menne dispose of al our goods.
- The goods of the minde.
  - Inconstant diuines.
- The goods of the body.
  - Vnskilfull Phisitions.
- The goods of fortune.
  - Couetous Lawiers.

22 Three thinges necessary for a scholler.
- A will.
- A witte.
- A booke.

23 There was a kinde of dauncing vsed amōg the Lacedemonians, consisting of 3. ages, & euery age vsed to sing a seuerall song.	Children, they sang, We shall be men and strong one day. Olde men, they sang, We haue bene men and strong. Men of middle age, they sang, We are men and strong: for that which children hope for, and olde men haue lost, wo enioy and possesse.
24 Three litle creatures are alwayes eating.	Children. Chickens. Whelpes.
25 Three places at London, wherein 3. notable vices raigne.	In the Royall exchange. — Vsurie. In Pauls. — Simonie. In Westminster hall. — Briberie.
26 Three sortes of liuing creatures, which who so loueth not one of them, seemeth not worthy to be called by the name of a mā in a mery mans iudgement.	Faire whelpes. Faire horses. Faire women.
27 Three beasts are comely in their going.	A Lion. A Greyhound. A Goate.
28 Unto 3. sortes of men some things are a distonor sometimes, and sometimes not.	Few burials are no discredite to a Phisition, but many are. Chastisements are both honour and dishonour to a Prince. It is not infamous for a souldier to be wounded in the face, but to be hurt in the backe.
29 Three seuerall daies in three sundry monethes, wherein it is not wholesome to be let blood, nor to eate goose flesh.	The first day of May. The last day of Aprill. The last day of September.
30 Three intollerable creatures.	A seruant when he raigneth. A hatefull woman when she is married. A maid that is heire to her mystresse.

31 It is no playing with three least iest turne to earnest.

- With fooles.
- With mightier men then our selues.
- With vntamed beastes.

32 Three things are amisse in Princes courts.

- They which haue but a bad place, are caused to remoone further from the fire.
- They which are most hungry, haue least meate set before them.
- They whch sit lowest at the table, are soonest called from their meate.

33 Hee is worthy to haue the blessing of the gallowes.

- That buildes his house all of fallowes.
- That pricketh a blind horse ouer ẏ fallows.
- That suffreth his wife to seeke many hallowes.

34 Three small beastes are full of wisedome.

- The Bee.
- The Emet.
- The Spider.

35 Three sortes of people in respect of vse, in necessitie may bee accounted good.

- Schollers, for they may serue in the priestes places when they are dead.
- Virgins, which may supplie in place after men haue buried their wiues.
- Merchants, for they may play the vsurers in stead of the Iewes.

36 Socrates maketh mention of 3 sortes of idle persons.

- The first sort are such, as spend their whole time in dicing.
- The second sort are of those, which consume their life in eating and drinking frō morning vntill night.
- The thirde sorte are such, as followe filthie whores, and walke in the woods.

37 Three thinges many a man beguiles.

- Essex miles.
- Kentish stiles.
- Northfolke wiles.

38 Three thinges whose endes are inglorious.

- Of March flowres.
- Of a wanton maide.
- Of a priest that delighteth in warre.

39 It

39 It is a shame for a man to take a fall 3. maner of waies.

To fall in the plaine high way!
To take the foile in wooing a wife.
To take a fall in the sight of many from the horsbacke, which in riding on thou tooke a pride.

40 They which are troubled wt the goute, haue 3. thinges which they haue not.

When they must eate, they haue handes and no handes, because they haue no vse of them.
When they must walke, they haue feet, and no feete because they cannot go.
They haue reason to seeke after remedie but want it, to endure such paine as tendeth to the cure of their disease.

41 Thrée reasons alledged by 3 Romane matrones, why after the death of their first husbandes they would not mary againe.

The first was Marchia, who being asked why she would not take another husbande, aunswered, she found none that would haue her for her person, but mary her for her money.

The second Valeria, who being demaunded why she did not marry againe, answered, that she could not, because her husband was not deade, but liuing: for so long as she liued, her husband liued also together with her in her heart.

The 3. Amnia, with whom when her parentes were instant to marry againe (being yong and rich) answered that she could not, hauing had a good husbande, and therefore taking another, either he shoulde be good or euill, if he were good, she should alwayes be in feare to loose him: if euill, alwaies agreeued that it was her chance in choise to haue changed for the worse.

42 Thrée things in the beginning are easy, which afterward appeare very difficult to remedy.

It is an easye matter to cast fire into any place, but very hard to quench it being kindled.
It is an easy matter to moue debate, but hard to reconcile men being at variance.
It is an easy matter to turne ouer money by exchange, but a hard matter to come out of debt.

43 Thrée things are requisite at 3. times of the yeare.	At Christmas great loaues. At Lent cleane soules. At Whitsontide new clothes.
44 Thrée thinges to be noted in a wedding ring.	That it be of gold, for as gold is ẏ best mettall, so the loue betweene man and wife, is the dearest loue. That it be round, ẏ is without end, wherby is meant, that loue should not cease. That it be put on ẏ 4. finger, signifiyng harty loue, for the phisitions say that a veyne in that finger commeth from the hart.
45 Thrée causes why Priestes haue shreuder wiues for the most part, then their neighbors.	That seeing they are so readie to reproue other mens vices abroade, their wiues might reprehend their faults at home. That they being exercised with patience at home, may learne to suffer more easily common troubles abroad. Priestes deserue to haue shrewd wiues, for that they chuse to mary the fairest, which commonly are shrewes.
36 Thrée thinges of their owne accord in ascending vanish away	Smoke, the higher it mounteth, the sooner it vanisheth. Wicked men, the higher they climbe, the greater they fall. A song begun in a note too high, causeth the voice to faile, or end in la, mi.
37 Thrée things are easily lost, but neuer got againe.	A word spoken. Virginitie. Time.
48 Thrée things very requisite in a Chirurgion.	A haukes eie. A lions hart. A ladies hand.
49 Thrée things change the nature and condition of a man.	Dignitie. A wife. Wine.

50 Thrée things make vs wanton and shameles.
- Night.
- Loue.
- Wine.

- Loue hath no reason.
- Wine hath no space.

51 Thrée thinges makes a man weary of his house, and often of his life.
- Smoke.
- Raine.
- A curst wife.

52
- Cut candle.
- Breake cole.
- Set sticke on end.

- Was neuer good husband, nor good husbands friend.

53 Thrée most odious creatures.
- A begger proud.
- A rich man a lier.
- An old man lecherous.

54 He that seeketh these things, may be deceiued.
- Loialtie and truth in a flatterer.
- A fine wit in a fat belly.
- Vertue in all euill company.

55 Thrée thinges very harde, or not at all to be found.
- A hare without a muse.
- A fenne without a sluse.
- A whore without a scuse.

56 Thrée things are verie difficult.
- To carie water in a slue.
- To roote out a vice which hath béene grafted of long time in a mans mind.
- To make women good with stripes.

57 One repenteth not to haue obeyed 3. things.
- The truth.
- Good counsell.
- A Cocke crowing early in a morning.

58 Three creatures sée cleerely in the night.
- The Owle.
- The night Rauen.
- The Weasell.

59 Thrée liuing things that excell manin the sense of smelling.
- A vulture.
- A hound.
- A sowe.

60 There are 3. dayes, as saith S. Bede, on which whosoeuer is borne, his flesh shall neuer rotte.

- The 12. of January.
- The 14. of March.
- The 26. of March.

61 Thrée thinges the elder they bee, the more delight we take in them.

- Old wine to drinke.
- Old bookes to read in.
- Old friends to be conuersant withall.

62 Thrée true tokens to knowe a foole by.

- To be angrie too much without a cause.
- To laugh without measure vppon no occasion.
- To re rehend other mens faultes, and will not see his owne.

63 There are 3. sortes of men generally.

- The first sort are of such as haue learning, but want discretion and wisedome. For according to the prouerbe. The greatest clarkes be not the wisest men.
- Another sort are of those which haue no learning, but by experience haue obtained prudence and wisdome.
- The 3. sort are of those which haue neither learning nor discretion, & they are starke fooles.

64 The inuention of 3. thinges is woonderfull.

- The inuention of gunnes and gunpouder.
- The making of glasses.
- The printing of bookes.

65 Thrée things in a man which may be likened vnto 3. things in a Smiths shop.

- The wit, to a stithie.
- The tongue, to a hammer.
- Learning, to a gad of steele.

66 Thrée doubtfull questions, which none but Salomon coulde resolue.

- What was most pleasant & swéete in mans life? He answered, A quiet mind.
- What meate was most fit for infants? Hée answered, No meate better agreeing with a childes nature, then his owne mothers milke.
- What was the fittest place for a child to bée reposed in, and to take his rest? He answered, The mother bosome.

67 There

Because they thinke it a great matter to be reputed to die rich.

67 There are 3. causes why olde men loue their goods so well.

The memory of the actions of their youth, & the infirmities of their present age, maketh them so ill contented, y they are carelesse to prouide for death which they see euen before their eyes looking to liue ful to inioy their goods, till death parte them both asunder.

Because they had rather leaue thē to their enemies being dead, thē in their lifetime be in danger to their friendes for them.

68 Three sortes of men may be sory though they lay nought.

He that spendeth much & getteth nought.

He that oweth much and hath nought.

He y looketh in his purse & findeth nought.

69 Three causes why louers discerne not the faultes of their frendes.

Because their affection hath ouermastred their reason.

Because they wil not suffer their fancies to be controuled by other mens wils.

Because (according to the philosophers) all great motions hinder those that be lesse: but loue hauing occupied the chiefe and most principal motions of the spirit, troubleth the vertue and original of the senses, the same being the cause (with Plato) why louers are made blinde with the sight of their ladies, and according to the same, the Poets haue fained Cupid without eyes.

70 For 3. causes we suffer the losse of 3. thinges to our great discontment.

Of our wealth.

Because being once lost, we seldome recouer it againe.

Of our honour.

Because he that hath lost his good name is halfe hanged.

Of our life.

Because we may assure our selues that we shal neuer enioy life agai after we be once dead.

71 There are 3. thinges to pluckе on a cuckoldes cap.

A beautifull face in the wife.

A iolous head in her husband.

A wanton eye in a louer.

72 There are 3. very digitāt deaths.	A goose.	Theeues on a night had stolen Iupiter had a goose not a kea ked.
	A cocke.	The Germanes vse to cary their cockes with them to the warres, to the ende by their crowing, they may know howe the day passeth away.
	A dogge.	For he will winde a thiefe and bewray him.
73 Three things bite sore.		An old dog.
		A hungrie flie.
		An Vsurer.
74 He were best to goe where no man knoweth him.		That sweareth till no man trust him.
		That lieth till no man beleeueth him.
		That borowеth till no man will lend him.
75 Three conditions of Abbey lubbers.		To labour till they are a colde.
		To eate till they sweate.
		To lie in bed till their bones ake.
76 There are 3. daungers of the worlde.		To ride on a fierce horse.
		To saile on the sea.
		To liue vnder a tirant.
77 Three sortes of men which are seldome seene, and hard to be founde.		A friend in aduersitie.
		An olde tyrant.
		A lawyer that will take no bribes.
78 Three things wil not proue well without beating.		A walnut tree.
		An asse.
		A woman.
79 Honours change maners in 3. sortes of men.		Merchantes, because they forget that euer they were apprentices.
		Priestes, because they forget that euer they were parish clarkes.
		Magistrates, because they are vnmindefull that they were priuat men.
80 Three trades of life which may trauell without a pasport.		Pedlers.
		Tinkers.
		Minstrels.

81 There

81 There are 3 vnlucky beasts which doe portend and foreshew of mischiefe ensuing.

- A howling dog.
- A scriching owle.
- A croking rauen.

There are 3 vnlucky beasts

A howling dog.

82 Mens iudgements differ much in these 3. things.

- Bookes. For one saith, this booke is too long, another too short, the 3. of due length, & for fine phrase and stile, the like that booke was not made a great while. It is al lies said another, ẏ booke is starke naught.
- Wine. For concerning the qualities of wine, men are diuersly affected. Ah, this is a hard wine quoth one, it is too sweete in my opinion sayd another: nay, nay quoth the 3. mã, it is sharpe and piercing me thinkes. It is a cup of neate wine said the owner. I said another, it hath a good smacke of the caske, it wil doe a man as much good in his shoes, as in his belly.
- Cheese. For cheese hath diuers tastes in seuerall mens mouthes. He saith it is too salt, he saith it is too fresh, he saith it is too hard, he saieth it is too new. It is too strong of ẏ runnet saith he. It is saith another not strong enough for mee. It is sayd one as good as can be: Hereof no two of any ten can agree. So that, No booke, no wine, no cheese, be it good or bad: But praise and dispraise it hath, and hath had.

83 Three things of small continuance.

- A wonder.
- Vaineglory.
- The remembrance of a stranger.

84 There is great folly shewed in these 3. things.

- In fishing before the net.
- In vaunting before the victory.
- In reckoning without the host.

85 It is no deede of charitie to giue any thing vnto three sortes of beggers.

- Vnto counterfet beggers, which say they are lame & diseased, when it is neither so nor so.
- Vnto couetous beggers, which hauing their bottell and dish filled with drinke, and their scrippe and wallet stuffed with victuals, yet they wil craue at the next dore they come at.
- Vnto proud beggers which will take no kinde of almes but money.

88 Three things are proude in three places.
- A cocke on his dunghill.
- A dogge at his masters doore.
- The good wife at home amongst her maids.

87 A man need not goe a borowing to his neighbours that hath these three.
- A litle lande well tild.
- A litle house well fild.
- A litle wife well wild.

88 Three of the greatest beastes are afraid of 3. very small beasts.
- The lyon of the rocke.
- The eagle of the bæke.
- The whale of the swordfish.

89 Three sorts of men are likened vnto 3. kind of beastes.
- The flatterer with the Cameleon, for as a Cameleon can turne him selfe into all colors saue white, so will a flatterer change him selfe into all helues saue honesty.
- The backbiter vnto the basilicke: for as the Basilicke doth kil a mã a far off by sight, so a slanderer doth kill a man a far of behinde his backe with his tongue.
- The Enuious man vnto the Viper: for as ỹ Viper doeth kill her damme by gnawing out her guts, & afterward doth sting & poison others, so Enuy doth consume him in whõ it is bred, & afterward hurteth others.

90 A birchin broome consisteth of three things fit for correction.
- Twigges, belonging to Scholemasters for the correction of small offences.
- A staffe, belonging to masters for the punishing of greater faults.
- A withe, belonging to magistrates for the execution of traitours, felons, murderers, and such like.

91 Three things are very easie.
- An easie thing to finde a staffe to beate a dogge.
- An easie matter for him that is willing to inuent an excuse.
- An easie matter to giue good counsell.

92 Three things are directed by destinie.
- Wedding.
- Hanging.
- Thriuing.

93 Three ſtill things are dangerous for the moſt part.
- A ſtill fellow, for he commonly is ſubtill and crafty.
- A ſtill water which is deepe, and therefore dangerous.
- A ſtill ſowe, for ſhe will eat vp al the draffe.

94 Three things to be auoyded by a wiſe man.
- Hope of things impoſſible.
- Sorow, for things vnrecouerable.
- Feare, of things inenitable.

95 Three things can ſuffer no fellowſhip.
- Loue, for a louer hates his corriuall.
- Lordſhip, for honor is impatient of cõpeere.
- An Heremite, for he ſeeketh to abandon the company of men by ſeeking deſert places.

96 The Papiſts did vſe to curſe with three things.
- Bell.
- Booke.
- Candle.

97 Three thinges are dearely bought.
- Wit gotten by experience.
- Fame wonne by death.
- That which is obtained by praier & requeſt, for one mã can not entreat another without bashfulneſſe or blushing.

98 Three things are not to bee regarded.
- The great vanities we ſee with our eyes.
- The great wonders we heare wᵗ our eares.
- Great ſorowe when we conceiue it in our mindes.

99 There are three very ſtrong things.
- Gold, for there is no place inuincible, wherein an aſſe laden with gold may not enter.
- Loue, becauſe it prouoketh vs to aduenture our goods, life, renoume and all.
- Labour, becauſe it ouercommeth al things.

100 God made three places for three purpoſes.
- Heauen, for the good.
- Hell, for the wicked.
- Earth, for both.

Deo trino & vni ſit laus, honor, & gloria. Amen.

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